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BLAG MHAPP. WIL LLOYD GARRISON, EDITOR.

TRUMS.

rate is imperative, in order to shield us on with their letters to be taken from the absertisement making one square, or a wil length and breadth, will be inserted

# geroge of oppression.

ATROCIOUS.

policical presses in the United States, New York Journal of Commerce is pre-eminent, a present time, in atrocious calumny of the anvery gause and its advocates. The following The editors of that paper are both arthr religious men, but give fearful evidence dag ag to those who speak lies in hypocrisy. sciences are scared with a hot iron.

Too Boston Liberator of last Friday is stuffed and pregraphs, &c., denouncing the 'Clerical pregraphs, &c., denouncing the 'Clerical pregraphs, &c., denouncing the 'Clerical pregraphs, &c., denouncing the Abolicities amost stronger party among the Abolifactions will pre-lominate. The . somiles is believed to involve the

Sabbath.

he Church and the Sacrament. wn with Civil Government.

th Family Government. thing that opposes us y are in fact, Loco Focos in Morals, of the

la a subsequent number, the Journal of Comneice gives the following repetition of these bare-

THE WORK GOES PRAYELY ON .- The Boston of Priday is stuffed with communications, as of Anti-Slavery Societies, &c. denouncppen but forth by Rev. Messrs, Fitch a. Abolitionists, of Boston, against the of the Sabbath, the Clergy, the Church, of the Sabata, and family government, and claims of the Abolitionists to thrust matery notices into a minister's pulpit awa wishes, whenever the opporled, by means of ministerial exchanges.
The 'Appeal' arrogates nothing to but rights essential to their official existreasuratety into its privileges and duocument would have been considered latitudinarian. We therefore notify the f Panny Wright, Robert Dale Owen, and ause in this quarter is apparently on the wane, ung up for them in the East, fast by the has apring up or from the Last, has by the set of the Palgrims. Go and refresh yourselves its beams. Yoke yourselves to the car of Abm. Doubtless you shall be promoted to honor; dail accomplish vastly more for the destruction n, than you have hitherenable to achieve. Let us give you the watchoals: they will speak music to your sonls. Lis-

Down with the Sabbath.

Down with the Clergy.
Down with the Church and the Sacrament.
Down with Civil Government.
Down with Family Government.

These will do to begin with; though there are hers into which you will be initiated in due time. We wish not to be misunderstood. We do not by that all Abolitionists accord with these senti-nents; for we know it is otherwise. But we do by, and we can prove, that every one of the doc-Aboltion Agents, and propagated at the expense

The same paper makes the following comments on the Clerical Appeal:

Calling things by their right names.'- Nothing ill open a man's eyes to the true character of Ab-tion slauder, has becoming himself the subject at. For months and years, Garrison and his cone have been pouring out vials of wrath upon ca minutely better than themselves—heaping up-them all the odious and vile epithets which the gauge affords, under pretence that they were mily, there has not been, that we are aware of, public testimony borne against this habitual er, by any portion of the Abelition party. If ker is as had as the thief,' which is another abuse of language in calling men who CS. MAN-STEALERS, THIEVES and ROBBERS, not see how such persons as Rev. Messrs. and Towne, and others who think with them, ustily their long silence on the subject. But e sense, repentance never comes too late.' tendency, of the wholesale denunciations hally resorted to by Garrison and Co. in referlarge and respectable portions of the comly, it was honest, just, and christian-like, to their voices, at last, against this unrighteous f we must call things by their right names, add,) brutal and ferocious mode of war-But no sooner have they done it, than they the muddy current of vituperation diverted a sliveholders, colonizationists, and all other who cannot concur in the measures of the oldionists, and turned upon themselves. By the course of Mr. Garrison, they have proved themocrites, hirelings, pro-slavery men, and we know what also that is adians and abominable The under pretence of 'calling things by their right names, to break the ninth commandment every hour. And feeling it in its application to themes, they can hardly help suspecting it in its ap-

# HORRIBLE !

From the Harrisburg Keystone.
Which is the Abolition party, who wish to fill ou untry with negroes with the right to vote and hold

Joseph Ritaer in his last message accused the members of Congress of bowing the knee to the dark spirit of slavery, because they would not vote all the slaves in the district of Columbia free, id were not in favor of immediate abolition.

Almost every Ratus paper in the state is in favor

abounton, and of giving the negroes the right to

The last Telegraph abuses Messrs. Alricks and for voting against giving the abolition conof representatives to lecture in, and for refusing to give every runaway negro a triby jury, when his master caught him; which

If the slaves were set free, we should have at st 5,000 in Dauphin county, and our poor taxes would be five times as much as they now are.

The abalitionists say that negroes should have the privileges of the whites. One of the men-ins wanted to lecture in the House of Representatives, said in a lecture in town, that a colored man ought to have as good a right to he Governor of Pennsylvania as a white man. Another of these ecturers found fault with our ladies, for not calling the colored women forward to sit on the seats along the them in church-that it was wrong for blacks be set back among themselves, and the whites

An abolition paper lately said, that it would be a aked prejudce, which would induce a white per-n was was fond of children, to pick up and kiss a hite child in preference to a black one who should e standing by the side of it. And another, that it was similal to prevent your daughter from selecting as small to prevent your daughter from schedules as black man, or prevent a black brother from winning her affections, and marrying her.

Such, fellow citizens, are the disgusting and bathsome doctrines of the abolitionists, at the head of whom

whom stands governor Ritner. Look at the toos in the legislature and convention, and look at the Riner papers throughout the state, and you will

and that the Ritner party is the abolition party.

Messrs. Sallade and Alricks are abused for not going in favor of abolition schemes and measures.



broke. We saw that colonization never could

used to meet together, and talk and weep, and

that coercive measures would be resorted to.

Immediately after the insurrection in Virginia,

under Nat Turner, we saw colonization spread-

ing all over the land; and it was popular to

say the people of color must be removed. The

press came out against us, and we trembled.

Maryland passed laws to force out the colored

people. It was deemed proper to make them

go, whether they would or not. Then we despaired. Ah, Mr. President that was a dark

and gloomy period. The united views and inten-

tions of the people of color were made known,

and the nation awoke as from slumber. The

Freedom's Journal, edited by Rev. Samuel E.

Cornish, announced the facts in the case, our

entire opposition. It came like a clap of thun-

der, sir. I recollect at Princeton, where I was

hatred to slavery, and where, before then weat

ty stepped forward and paid the fine, we were

speakable goodness in bringing about the pres-

nt state of things ! What gratitude is calle

when they were few and far between. Now :

This cause, noble though persecuted, has

lodgment in the piety of our countrymen, and

been the progress of this cause! Why, sir,

We have every thing to hope

VOL. VII.

OUR COUNTRY IS THE WORLD-OUR COUNTRYMEN ARE ALL MANKIND.

NO. 42

BOSTON, MASSACHUSETTS.]

SLAVERY.

From the United States Gazette. Mr. Editor-The following is extracted from a paragraph inserted on the first page of your paper of the 23d instant, from the New-York Journal of ommerce, viz.

'The creed of the Garrisonites is believed to inolve the following among other horr.bles: Down with the Sabbath.

Down with the clergy.

Down with the church and sacrament.

Down with civil government. Down with family government.

Down with every thing that opposes us. They are in fact, Loco Focos in morals, of the nost dangerous description.'

Much accustomed as I am, as an abolitionist, to hear abuse, and to listen to the falsehoods pronounced against the advocates of human liberty, I must onfess I felt some surprise, as well as indignation, upon perusing the above envenomed slander. Can any reasonable being, gifted with common sense, and who is the least familiar with the history of the times, believe it? There is only one feature about this 'creed' for which I give the calumniator credthis 'creed' for which I give the calumniator creatile, that is, its bare-faced grossness. There is no vent it.

Resolved, That we will hold anti-slavery meeting was against us.

Resolved, That we will hold anti-slavery meetings for friendly discussion the coming year, in event was a such men as Rev. Dr. Cox, swept away by the such men as Rev. Dr. Cox, swept away by the sway with your nermission to intrude upon your registering to the such men as Rev. Dr. Cox, swept away by the sway of expatriation. Other men, such as Editor, with your permission, to intrude upon your columns the following brief statement:—
\*Down with the Sabbath.' If to contend that not

Sabbath, the charge is true.

Down with the clergy.' If to say that men who year.

The resolutions were ably supported by Messrs.

The resolutions were ably supported by Messrs.

The resolutions were ably supported by Messrs. The resolutions were ably supported by Messrs.

The resolutions were ably supported by Messrs.

The resolutions were ably supported by Messrs.

D. I. Robinson, Luke Hill, A. R. Bradbury, E. W. Jackson, and others; after they were passed, the society proceeded to the choice of officers for the year ensuing, and the following gentlemen were chosen.

Gen. Elimbelt Packard. President.

Down with the church and the sacrament.' If to denounce as evil an institution which withholds as far as it possibly can, the lights and truths of the gospel from upwards of two millions of human be-

ings, be an attempt to abolish the curren, toes must we submit to this third charge.

Down with civil government. Will not every candid mind admit the glaring inconsistency of this charge—coming, as it does, from a party, (one of whom I presume the writer of the aforesaid creed whom I presume the writer of the aforesaid creed whom I presume the writer of the aforesaid creed whom I presume the writer of the aforesaid creed which slavery prevails even in the so called free state of New York.

Within the last four weeks, I have seen not less than eleven different persons who have recently must be) who have violated, not only civil government, but all laws, both Divine and human, in relentless persecutions of their unresisting victims?

—Yes, Mr. Editor, the principles upon which our opponents have acted, are the same which hung the Quakers in New England; and the means they have used and sanctioned are the same that establishment of the same have not be always of this state allow any slaveholder to do this, nine months at a time; so that when have used and sanctioned are the same that establishment. have used and sauctioned are the same that estab-

## From the Rights of Man. A SLAVEHOLDER'S DECISION.

When any one wishes to give an idea of tyranny When any one wisness to give an local tyrainly or oppression in its most horrid form, it is common to say, 'It is as bad as slavery.' But larely, there are those who would make us believe there is little difference between the condition of the 'freest people on earth,' and the most abject slaves. Let such rsons read the following:

I have now before me, 'Wheeler's Law of Slavehave now before me, 'Wheelers Law of Slaves, said:

said:

yo'r a book published the present year in New York and New Orleans. It is made up, chiefly, of the decisions of southern courts, and is designed for the use of southern lawyers. On page 244, is the report which has been presented, are satisfied it needs no culogy. It supports itself. But, sir, leads no walds in N. C. in 1899. A color-

The Judge in the lower court thought the man for the removal of the glant shown to every inmight be punished. He appealed to the higher from our land. It is well known to every inwaves. Ought I not this afternoon, to call dividual who is at all acquainted with the his-

for likeness between the cases. They are in opthe document then framed, and by the fact that
thousand societies exist, and there are hundreds
the term slavery is not even named. The opinof thousands of members.—Praise God and perexists between freedom and slavery-and a GREATER CANNOT BE IMAGINED.

the profit of the master, his security and the public safety. This is an exact picture of slavery. God created every human being to be virtuous, useful and happy. But slavery holds all its subjects, and father who sit besides me were to rise up and

d in his own person, and his posterity, to live with-

The power of the master must be absolute to render the submission of the slave perfect.

This discipline belongs to a state of slavery, te both the bond and length in 1817, the people of scale in Philader in Philader in Philader in Philader in Philader in 1817, the people of scale in Philader in Philader

ry is opposed to every principle of right and justice. But is it not strange that he should use the following language? 'Merely in the abstract, it may be should use the following language?' Merely in the abstract, it may be shearly the point which touches the quick of the commelle asked, which power of the master accords them. They resolved to remain here, come munity. It is an easy thing to talk about the

with right? The answer will probably sweep away all of them? Having thus decided that the power of the master has no foundation in right, he asses: We cannot allow the right of the master to be brought into discussion in the courts of justice. Here we have the reason stated with singular plainness and frankness, why slaveholders will not plainness and frankness, why slaveholders will not consider the subject. This was the spirit which are the subject. This was the spirit which are the subject.

says: 'We cannot allow the right of the master to be brought into discussion in the courts of justice.'

If he we have the reason stated with singular plainness and frankness, why slaveholders will not allow 'dineussion' when they can help it. By showing the wickedness of slaveholding, free discussion' will sweep away all' of their unjust pretensions to property in men. Let the people of the North thoroughly discuss the subject of slavery. And it will be seen to be so horrible, that the nation will no longer suffer it to exist.

My father, at Schenectady, under graphing from of seel.

My father, at Schenectady, under graphing from of the type to have took a journey to Philadelphia, to investing ate the subject. This was the spirit which prevailed among the people of color, and it extended to every considerable place in the North, and as far south as Washington and Baltimore. They lifted up their voice and said, this is my country, here I was born, here I have toiled, and suffered, and here I will die. Sir, it was a dark period. Although they were unanimous

The following resolutions were lately adopted by the Minot (Me.) Auti-Siavery Society:

Whereas there is great danger of T

Whereas there is great danger of Texas being mited to our confederacy at the present session of large meeting, where protests were drawn up

ongress, therefore, Resolved, That we shall view such annexation not a single public journal in the city, secular a violation of our objections to Mexico man Resolved. That we shall view such annexation as a violation of our obligations to Mexico, unanthorized by the constitution, and dangerous to the morals, peace and union of the nation, and we protest against it, and will do all in our power to prevent it.

In a single public journal in the city, secural or religious, which would publish the views of the people of color on the subject. Sir, despair brooded over our minds. It seemed as though every thing was against us. We saw philanvent it.

Resolved. That the present money pressure, the our president before us, who were engaged in summent danger of the nation and the crisis of our schemes of benevolence in behalf of the peobut that all other days should be kept hely, but that all other days should be kept hely, but that all other days should be kept hely, but that all other days should be kept hely, but that all other days should be kept hely, but that all other days should be kept hely, but that all other days should be kept hely, and exertions to carry on this enterprise to its trito the same rightcous law, be a desceration of the Sabbath, the charge is true.

Sabbath, the charge is true.

There with the clarge is true.

The same rightcous law, be a desceration of the cause funds for this cause the present that it would do no good to elections for raise funds for this cause the present that the properties of the meating and the crisis of our schemes of benevolence in behalf of the people here, abandoning those schemes. It was a general opinion that it would do no good to elections for raise funds for this cause the present

be carried out; for the annual increase of the people of color was seventy-thousand. We what to do we knew not. We saw indications

Gen. Eliphalet Packard, President. Rev. George Ricker, Vice-President. Mr. Moses Staples, Secretary. Mr. Asa Holmes, Transurer.

have used and sauctioned are the same that established the reign of the gaillotine in France. It is they, who have given mob law the ascendency overcivil government, and openly violated the sacred bonds of union and peace.

I challenge an instance of abolition resistance, either to civil, or even mob law.

Down with every thing that opposes us. All layer to say with regard to this, is, that the truth is Philadelphia, Sept. 25, 1837.

W

Observable of the sauctioned are the same that established the sauction out of the state, and then restricted again, and so he may hold on to the slave as long as he lives! Some of the slaves whom I have recently seen are employed by their masters, some are loaned, and others hird out; and each of the holds ers of these slaves whom I have seen are professors is Mr.

Philadelphia, Sept. 25, 1837.

W

DAVID RUGGLES.

DAVID RUGGLES. ven, in the secresy of his dungeon, with the chains upon him, he resolved to devote his life

DAVID RUGGLES. New York, Aug. 7, 1837.

From the Friend of Man.

to the cause of emancipation. And when the president of the American Anti-Slavery Socie-SPEECH OF A COLORED BROTHER, crying for help, we were remonstrating.-We Delivered at the late meeting of the N. Y. State

Rev. THEODORE S. WRIGHT, of New York, moved the adoption of the Annual Report, and

had no other means but to stand up as men, and protest. We declared, this is our country, Anti-Slavery Society at Utica. and our home; -here are the graves of our fathers. But none came to the rescue. At that dark moment we heard a voice; it was the decisions of southern courts, and is designed for the use of southern lawyers. On page 244, is the report of a decision made in N. C. in 1829. A colored woman, named Lydia, was held as the slave of Elizabeth Jones, who let her out to a Mr. Mann. He undertook to chastise her for some 'small offence,' when she ran off, and he shot at and wound-tiple control of the colored wound to the colored wound. The signs of the times began to indicate brighter days. He thundered, and next we hear of a Jocelyn of New Haven, an Arthur Tappan at his side, rily led back a few years to the period prior to pleading for the rights of the colored American. the commencement of this great moral effort He stood up in New Haven amid commotion The Judge in the lower court thought the man for the removal of the giant sin of oppression and persecution, like a rock amid the dashing in, that it was not proper, even to bring a man to tory of slavery in this land, that the convention upon your souls, to bless the Lord, for his untrial on such a charge.

The lawyers had pressed upon his attention 'arguments drawn from the well-established principles, which confer and restrain the authority of the parent over the child, the tutor over the pupil, and the master over the apprentice.' He said he did not recognize their application. 'There is,' said he, This remark is sustained by an examination of the first terms of the destruction of slavery, throughout this land. This remark is sustained by an examination of the destruction of slavery the case. Thus are in our properties of the convention of the convention of the land, that the convention of 1776, when the foundations of our government were lain, proclaimed to the world the inhalt the great principles of liberty would work the destruction of slavery, throughout this land. This remark is sustained by an examination of for on our part, when we contrast the state of things developed in your report with the dark period when we could number the abolitionists our between them. The difference is that which in term stavery would be abolished; indeed, severe in this great work. Should we not be that it had already received a death-blow, was We can imagine the difference between light and darkness, between ice and fire, between unixed exeruciating pain, and perfect pleasure,—but we cannot imagine a difference greater than that between freedom and slavery. And the Judge explains his reasons. He says, that in one case, the end in view is the happiness of the youth, born to equal rights with that governor, on whem the duty devolves, of training the young to usefulness in a station which he is afterwards to assume among freemen. To such an end, and with such a subject, classes and spanged up all the reformers. This spirit action and nothing to fear. God is at the helm. The Bible is your platform; the Holy Spirit will aid you. We have every thing to hope for, and nothing to fear. God is at the helm. The Bible is your platform; the Holy Spirit will aid you. We have every thing to hope for, and nothing to fear. God is at the helm. The Bible is your platform; the Holy Spirit will aid you. We have every thing to hope for, and nothing to fear. God is at the helm. The Bible is your platform; the Holy Spirit will aid you. We have every thing to hope for, and nothing to fear. God is at the helm. The Bible is your platform; the Holy Spirit will aid you. We have every thing to hope for, and nothing to fear. God is at the helm. The Bible is your platform; the Holy Spirit will aid you. We have every bird will aid you. We have every bird will aid you. We have every begin and you held you have every yoke, undo the heavy burden in the benevolence which was working so well.—The principles of expatriation, like a great spouge, went around in church and state, among men of all the reformers. This spirit action and problems and problems and problems are connected to the devolution of the Holy Spirit action. The Bible is your platform; the Holy Spirit action and problems are connected to the helm. encouraged? Why do I see so many who minister at the sacred altar, so many who have ever thing to lose To such an end, and with such a subject, classes, and sponged up all the benevolent feeland nothing to gain, personally, by identifying themselves with this cause? Nothing but the oral and intellectual instruction seem the natural ings which were then prevalent, and which With slavery it is far otherwise. The END is profit of the master, his security and the public down-trodden millions of our land. That, sir, spirit of Almighty God has brought these men never can be extirpated. How manifest keeps them alive, with no 'end' in view but the pro-fit of the man who injures them, so far as it can be gained without endangering the holder's 'sociarity,' and the 'safety' of a community of slaveholders,' and the 'safety' of a community of slaveholders, nd the 'safety' of a community of slaveholders.

Judge Ruffin describes the slave, as one 'doom,

and there was nothing cheering in our pros-

three years ago, nothing was more opprobrious than to be called an abolitionist, an anti-slavery ed in his own person, and his posterity, to live without knowledge, and without the capacity to make
any thing his own, and to toil that another may reap
the fruits. What moral considerations, he asks,
'shall be addressed to such a being to convince
him, what the most stupid must feel and know can
never be true, that he is thus to labor upon a principle of natural duty, or for the sake of his own personal happiness?'

The judge here decides that every slave has a
right to run away, for there is 'no principle of duty'
was as popular as it possibly could be. The ight to run away, for there is 'no principle of duty' was as popular as it possibly could be. The of the human family. Now a man may call shich requires him to remain with his master a mother and the pro-slavery man, the man himself an abolitionist, and we not know where of expanded views, the man who loved the poor to find him. Your tests are taken away. A is the slave's district of the Boston Dahy Average and oppressed of every him and of every clime, and oppressed of every him and of every clime, all united in this feeling and principle of expanding as to preach the gospel of Christ, are so stupid, as to preach that it is right to seize a man who has escaped from slavery, and make a slave of who has escaped from slavery, and make a slave of thousands of men in the land, who never could sympathize in this feeling; I mean those who the machine the angest of the Boston Dahy Average and when the and of every clime, rush is made into the abolition ranks. Free discussion, petition, anti-Texas, and political favor converts are multiplying. Many throw thousands of men in the land, who never could sympathize in this feeling; I mean those who the abolition ranks. sympathize in this feeling; I mean those who dreams and deput in the annexation of Texas.

The judge adds that such obedience is the consequence only of uncontracted Authority over broken-hearted. They knew, sir, there were I fear not all the machinations, calumny and broken-hearted. They knew, sir, there were I fear not all the machinations, calumny and the machinations of slave holders, when contrasted This discipline belongs to a state of slavery. It constitutes the curse of slavery, to both the bond and free portions of our population. But it is inherent in the relation of master and slave.'

There are many who tell us that the slave is protected in the enjoyment of many rights, but here we are told that undimited authority is inherent in the relation of master, and cannot be separated from it. om it.

The judge has thus toid us how completely claveis encosed to every principle of right and justice.

The judge has thus toid us how completely clavewould leave the land. They resolved to cling human family, the principle of recognizing all-

vileness of slavery at the south, but to call the dark man a brother, heartily to embrace the doctrine advanced in the second article of the constitution, to treat all men according to their moral worth, to treat the man of color in all circumstances as a man and brother, that is

FRIDAY, OCT B R 3. 183 ..

Every man who comes into this society ought to be catechised. It should be ascertained whether he looks upon man as man, all of one blood and one family. A healthful atmosphere must be created in which the slave may live when rescued from the horrors of slavery. I am sensible I am detaining you, but I feel that this is an important point. I am alarmed sometimes, when I look at the constitutions of our ocieties. I am afraid that brethren sometimes endeavor so to form the constitutions of societies, that they will be popular. I have seen constitutions of abolition societies, where nothing was said about the improvement of the man of color. They have overlooked the giant sin of prejudice. They have passed by this foul monster, which is at once the parent and offspring of slavery. Whilst you are thinking about the annexation of Texas, whilst you are discussing these great principles, remember this prejudice must be killed, or slavery will never be abolished. Abolitionists must annihilate, in their own bosoms, the cord of caste. We must be humble men, recognize the colored man as a man, and a brother in all the relations of life. In doing this, we shall have to encounter scorn; we shall have to breast the storm. This society would do well to spend a whole day in thinking about it, and praying over it. Every abolitionist would do well to spend a day in fasting and prayer over it, and in looking at his own heart. Far be it from me to condemn abolitionists. I rejoice and bless God for this first institution which has combined its energies for the overthrow of the system

of slavery. The successors of Penn, Franklin, and Woolman, have shown themselves the friends of the colored race They have done more in this cause than any other church, and they are still doing great things, both in Europe and America. I was taught in childhood to remember the man of the broad-brimmed hat and drabcolored coat, and venerate him. No class have testified more to the truth on this subject. They lifted up their voices against slavery and the slave trade. But, ah! they went but half-way. When they came to the grand doctrine, to lay the axe right down to the root of the tree, and destroy the very spirit of slavery, there they are defective. Their doctrine was to set a slave free, and let him take care of himself. Hence we heard nothing about their being brought into the Friends' church. Our hearts have recently been gladdened by an address of the An-ot New Yora, "the Exignds' Society in the city doctrine of immediate convery good man who signed that document, as the organ of that Society, received a man of color, a Presbyterian minister, into his house, gave him his meals alone in the kitchen, and did not introduce him to his family. shows how men can testify against slavery at the south, and not assail it at the north where it is tangible. Here is something for abolition-ists to do. What can the friends of emancipation effect while the spirit of slavery is so fearfully prevalent? Let every man take his stand, burn out this prejudice, live it down, talk it down, every where consider the colored man as a man, in the church, the stage, the s boat, the public house, in all places, and the death-blow to slavery will be struck.

LEADERS, &C.

The editor of the Friend of Man, in making certain strictures on the appeal of clerical aboitionists, makes in a note the following re

Harks:

'To prevent all misapprehension and cavil, we wholly blure and repedrate the idea of taking Mr. Garrison, Mr. Wright, or any body clse, as a leader. Abolitionism does not go by 'feaders'—and, by the by, if some people could get the idea of 'leaders' out of their heads, they would be less

ted to indulge in envy and evil surma We wish these remarks to be remembered. The idea of leading, or being led, should never nter into the mind of an abolitionist. If there e any enterprise which should equalize men and make them feel as brethren, it is that whose only bond is a reverence for equal rights, and brotherly love for the whole human race .-We need no leader in this great enterprise There are no abstruse tactics tolearn. There s no complicated machinery of movement to e managed. Our organization is not intend ed to supersede individual effort, or to make individual energy subservient to the plans and ourposes of some mighty leader. Speaking the ruth in the love of the truth, -this is our only instrumentality against southern slavery; and this is an instrumentality within reach of the humblest in our ranks. We wish we could mpress on the mind of every individual, that the success of our cause depends, not on the wisdom or wealth or talent embodied in its advocacy, not upon editors, agents or committees out on its own intrinsic truth, on the workings of Providence, and on abolitionists, as a mass

Every abolitionist, we trust, believes that lavery is sin, because his own reason tells him o, is prepared to declare it sin on his own responsibility, and dares to disseminate this truth ithout sheltering himself under the wing of a Fetters on the soul, self-imposed, or leader. mposed by the dogmatism and assumption others, we would have broken in pieces. want to see more individualism, more self-de pendent effort, less looking to others, a freer and a fuller exhibition of individual resources. Every abolitionist should think and speak and ct, with the same energy and independence a fthere were no other abolitionist in the world out himself, as if he were the only champion of liberty. What an efficient host of champions would liberty then muster .- Philanthronist.

The Great Guilt of Christian Ministers. The standard of morals in the community

hat the churches make it; and the standar in the churches is as the ministers teach it The blame, therefore, for any prevailing erro n morals, rests with the ministers. Now, it i manifest, that there is a great defect in the moral standard of the American people, with respect to the treatment due to that portion of the inhabitants of our country, who are in whole or part, of African descent. There is ng reason, in the nature of things, why they should not enjoy the same rights and the privileges with any other class of people among nor the Bible, nor nature, is any difference re-

cognised between one man and another, on account of his origin or descent. Yet the greater part of this nation make a wider difference between a black man and a white man, than between a man and a dog or a horse. And this is carried into the church itself. How many congregations would be entirely satisfied to see a man take his dog into his seat at church, but would be thrown into confusion if he should take a black man into his pew, how-

ever clevated by moral or intellectual worth!

It is this feeling which has led the church to countenance and uphold the sin of slavery.

Had white men been the slaves, the ministers and churches never would have allowed their members to go a procedure. members to go on unrebuked in slaveholding. But because the men are black, we have winked at the most horrid violations of justice, for a century. Until within a very few years, there has been no general impression that the act of slaveholding was a wrong in itself, to be redressed only by immediate repentance. So great has been the delusion on this subject, that God winked at it for a long time, and left the churches to go on, shutting out one-sixth of their neighbors from their sympathies as men, and their prayers as Christians. Yet this coldhearted indifference to the woes and sufferings of three millions of our own 'countrymen in chains,' was always wrong and unchristian. It was always the duty of ministers to preach, in such a way as to counteract this wrong, and to carry out their preaching in their practice. The silence of the pulpit in regard to the sin of slavery and the cruelty of caste, was always

a crime in the sight of God. But this is not now the great crime of the ministers. While their attention was not called to the subject, the crime was that of neglect and inadvertence—the very crime rebuked in Proverbs, xxiv. 11, 12.

If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain;
If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not be render to every man according to his works?

But within a few years, public attention has been forcibly called to the subject; and this palliation, 'we know it not,' poor as it always was, for the silence of the pulpit, no longer avails. Ministers now know that our countrymen are enslaved, and that the church sanctions the deed. As their silence and neglect is now maintained in the face of the light, its guilt is proportionably aggravated. We can-not express our sense of the criminality in which the Christian ministers are involved, by their neglect on this subject. Why, they ought to have been ready to embrace the truth on this subject as soon as it was brought to their notice. They ought to have been willing to look at the condition of the enslaved, as scon as it was mentioned. They ought to have opened the pulpit and the press to the elucidation of duty, and to have lifted up their voice like a trumpet, to warn the church against con-tinuance in this sin. There is not the shadow of an apology for the course ministers are pursuing. There is not the sligntest patients the pertinacity with which so many ministers

still refuse to plead for the slave.

The common allegation, of the severity, or the indiscretion of abolitionists, is not the shadow of an apology. Granting that abolitionists are ever so weak, or ever so wicked, it alters nothing; suppose a pestilence, or an insurrection, or any other general calamity had been employed to awaken the public mind, to a prevailing sin: The question, and the only question, is, whether it is a sin to be removed. The means which God sees fit to use in awakening a transgressor, do not affect the duty of the transgressor. This was the very error of the Pharisees, in refusing to be awakened be-cause the warning came from a despised Naz-

arene carpenter.

We have no doubt that God will justly hold the ministry responsible for all the evils which has created the opposition to our holy cause, that has caused the agitations by which our country and church is convulsed. Had the ministers of the gospel done as they ought, at the outset of this enterprise, we have no doubt that ere this, slavery would have been peace-ably abolished in several of the states, and in a

train for universal extinction .- Emancipator. From ' The Christian."

Dividing the Church. Zion is the home of the Christian's soul : he should watch whatever is entrusted to his fidelity. Still, while his wakeful eye guards the

avenues abroad, through which an assault might be apprehended, he ought not to overlook the elements of ultimate dissolution, that ere fed and fostered within the sacred inclosure itself. That there is danger of dismembering the nominal church by the agitation of moral ques-tions is fully admitted; but I confess it seems to me, that the true church of the Lord Jesus cannot be severed : I conclude so, from the fact that the promise of the living God stands registered, on the pages of divine revelation, that, 'No weapon formed against Zion shall

The immortal Redeemer has pledgprosper. ed his changeless perfections, that the gates of hell can not prevail against this church. Prince of darkness may assemble his haggard fories of the deep, and marshal all his earthborn sins, beneath his sable banner; and with combined exertion seek to overthrow our spiritual Jerusalem; but his efforts will recoil; for the omnipotent arm of Jehovah shall be uplifted to protect the city of his love : and from the lofty towers and bulwarks, he'll thunder destruction down on her foes.

The church, then, has nothing to fear: her enemies cannot disunite her, if they would; of course, her friends will have no disposition -the DEVIL cannot-Goo never will. I know her appendages may fail-her timeserving advocates may prove recreant to their trusts, and forsake her in the hour of trial; but there's One on high, who will raise up other friends, that will plant themselves forever by her side. And who can tell, that the Providence of the almighty has not appointed the abolition question, as the strong magnet around which all the true metal will cluster : though the false may remain unattracted by its power? Away, then, with the borror of dissolving the church, whose welfare appears to be watched by some with more squeamishness than pru-dence; if she cannot bear discussion, it's because the fire of devotion has grown dim and expired on her altars, and the angel of death will soon write on her brow in flaming capi-tals: 'THE GLORY HAS DEPARTED.'

If, therefore, the church in America is composed of such materials as that she can be dismembered, by introducing into her councils the temperance reformation, by investigating the abominations of slavery, or by inquiring into the claims of any of the moral mover of the day; then, in the name of the funda-mental distinction between the empire of darkness, and the kingdom of Christ, I say, let her be divided, and let her scattered fragments FLY, far as the bounds of creation, and on the spot where she stood, God will rear another church—laying deep and broad her foundations

in the immutable principles of justice and truth.

The hallowed walls built of lively stones, and cemented with affection, shall tower upward in majesty and might; and as the first bright rays of the morning sun play round the mountain's gilded brow, so, also, shall brighter beams of hope and love, linger and sport round the summit of that HOLY TEMPLE. T. F. A.

63. The foregoing article is from the pen of a minister of the gospel.

COMMUNICATIONS.

RESPECTED FRIENDS: We are engaged in a good work, and to accomplish it, we need your aid in extending the principle of total abstinence from the use of all intoxicating liquors as a drink. The suppression of intemperance and it. kindred vices was the object for which the New England Temperance Society was formed in 1836, composed of members from different parts of the country, of talents and influence, recommending the organization of auxiliary associations to co-operate in giving system and efficiency to such measures as might be deemed exdient to be adopted.

We doubt not we express the views and feelings of every good colored person in the city, when we say, that we have each and all a personal interest, as well as a duty, in exerting our influence towards the promotion of our welfare. There are no individuals among us who are wealthy, or have the means of making a fortune: however, we all have a comfortable subsistence, and if we make a judicious use of the means we possess, we may become a use-

ful, prosperous, united and happy people.

I do not believe that the evils of intemperance prevail among us as a people, to any greater extent than among the white class of the community: in fact, I believe that we are less addicted to the use of strong drink. Still, we need a reformation, in this particular; and we ought to be careful to abandon those vices which are ruinous to virtue, to the improvement of the mind, and the progressive elevation of character.

Intemperance is a leading sin: it opens the door to a train of evils, the neglect of the Sab-bath, inattention to temporal affairs—it leads man to squander away that property which ought to be applied to useful purposes, and prevents him from discharging honest debts, and also deprives society of a useful man. The direct tendency of intemperance is to indolence, poverty and ruin; and those who practise the evil know not what crimes they be left to perpetrate. Intemperance is a violation of the laws of nature, and of nature's God; for it sinks human nature below the brute, and man becomes an enemy to himself. It leads to practical impicty, sows the seeds of infidelity, and sets at defiance all religious prin-The sin of intemperance is not a sin of ignorance, and those who practise it must feel themselves to be transgressors. It is ruinous to bodily health; and if the intellectual powers are seated in the head, we need not be surprised that they suffer from the effects of stimulating liquors upon the brain. Intemperate persons are lost to all sense of decency, and become the sport of the rabble: they not live out one half their days. Would to God that females were never found enrolled among this number; but they, too, often serve to swell the list of victims.

This great sin of intemperance is beginning to be abhorred by all civilized nations. word of God contains many solemn warnings and express prohibitions against this sin. It was the custom of the Spartans, in order to show their utter detestation of this vice, to expose their slaves in a state of beastly intoxicaon, so that they might deter the youth from such a scandalous vice. The religion of Mahomet utterly forbids the use of intoxicating liquors; and that wise king, Solomon, says, Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise. The drunkard shall come to poverty.' are assured in the sacred writings, that a drunkard shall not inherit the kingdom of heaven; and we are commanded not to keep company of holy writ are in opposition to this evil, and every other sinful indulgence. The only sure remedy and preservative is

comprised in these laconic words of the apos-Touch not, taste not, handle not.'

My brethren, you will perceive that, according to our Constitution, we have pledged our-selves upon the high ground of total abstihence we are bound to do all we can to discourage the use of intoxicating liquor as a drink. Many reasons suggest themselves, why we, as a people, should zealously engage in all the moral improvements of the age. We in all the moral improvements of the age. must carefully abstain from all appearance of evil-then our example will tell upon the consciences of our enemies; for our reputations and rights are at stake, and a good name is rather to be chosen than great riches. We ought to feel the importance of sustaining a good character, and esteem it dearer than life Come up, then, manfully to the work of reform, and adopt the principle of entire abstinence; and we shall save our money and poperty, gain health and respectability, and improve our morals. We shall add speed to the car of abolition, and sustain those mighty advocates who are agitating the country in behalf of the downtrodden slave and the rights of humanity; and demonstrate to the world that we have intellectual faculties capable of the highest cultivation, and progressive improvement in all the arts and sciences, and polite literature of the age-as has been proved already in many instances that might be adduced. Mankind, however they may differ in complexion or features, are precisely alike in that immortal part which alone distinguishes them from the animal creation.

If we hope for any permanent benefit from our exertions, we must form ourselves into education societies, moral reform societies, and religious societies, all which have a common object-that is, to meliorate and elevate our condition. Much good has been done among us to check the evils resulting from intemperance; for when I was a boy, it was quite a common thing to get a little 'boozy'-but now arspirit is not used at weddings, parties, or balls, (with some exceptions,) nor taken even for the stomach's sake-neither is it absolutely needed in case of sickness.

By the blessing of the Lord, the nineteenth century opens on the world bright and promising. Christians are awaking to acts of olence and mercy; and our truly noble antislavery friends are successfully maintaining the rights of all mankind, and advancing the great cause of universal emancipation. nothing to fear, if we unite to advance our own happiness with those noble minds, who are proclaiming this sacred truth, that 'all men are

born free and equal.

he formation of a moral reform society at Philadelphia is a favorable sign of the times, and the increasing number of auxiliaries, in several of the States, will greatly aid in the suppression of intemperance, and promote gen-eral morality; and if they should not hereafter he influenced by party spirit or sinister views, but be disinterestedly pledged to this common object, prudence will mark their steps, and union and harmony attend their consultations and measures. The organizing of an annual colored temperance convention in Connecticut reat good. By frequent meetings and mutual communications, we assist and strengthen each other. The communications we have already received are truly encouraging, as they evince a growing concurrence and increasing success in checking the evils of intemperance. May the good Spirit always animate its members to persevering ex-

our moral and political condition, and not feel truth helps to sustain every other truth; and constrained to acknowledge the necessity of every good cause, every other good cause. forming such societies? one and all: do you wish the suppression of in-temperance, and the promotion of good order? God is our most invaluable privilege, and no Are not the whites far ahead of us in all the christian has a right to put himself in a situamoral and political improvements of the age? tion where he cannot, according to the teach-If you wish us success, come up to our help, ings of the divine spirit, 'be instant in season unite with us, and take an active part, and you and out of season, in every good word and will strengthen and encourage us, while you work.' The same spiritual weapons, mighty thereby hasten the extinction of prejudice and holds, must be used to abolish war, slavery and slavery in our land.

## CLERICAL APPEALS, PROTESTS, &C. &C. NEWTOWN, (Bucks Co.) Pa.

DEAR BROTHER:

The storm that has been, for some time, apostatizes, and becomes recreant to the cause gathering on the moral horizon, has at length of the poor slave; if every professed minister burst upon you—or rather on the holy cause turns away from following after Christ, and The storm that has been, for some time, which you have advocated. I have recently says, 'this is a hard saying, who can bear it? met with the Appeals, Protests, and endorsements of Clerical Abolitionists, and of those peace, and of perfect purity and holiness, will their retirement. I have seen, too, the answers this very reason, unless they repent, 'become this very reason, unless they repent, become and reviews of these protests, by Johnson. more dead to sin and alive unto God,' and Phelps and Garrison. I am grieved, but not surprised—grieved, not that I have any fear of Divine government, of temperance, of moral of the protection of Divine government, of temperance, of moral of the protection of Divine government, of temperance, of moral of the protection of th that this defection will retard, one moment, reform, of entire conformity to God, hinder the the day of redemption to our dear suffering cause of abolition! The tributary waters of brethren in bonds, but to see men, whose tal- the Missouri, Ohio, Arkansas and Red river, ents and devotion I once esteemed, grossly per- hinder the deep, majestic Mississippi in its onverting your opinions, and placing themselves in the attitude of enemies to the fundamental lanche retarded, not accelerated by accumuprinciples of the divine government. For one, lating snows, as it rolls down the mountain I hope you are, and ever will be, 'Abolition side! The kingdom of God is one, and must be personified and incarnate.' Had these clerical be established over all kingdoms. The doand every holy principle, 'personified and in-slaveholders, must be overthrown, and Christ carnate,' they never would have come out as himself, as 'King of kings, and Lord of lords,'

s leaders, and throw the cause of the poor responsibilities of women! slave into their hands? They are among the ever may have been intended by these proteslast men on earth to lead in such a cause .ters, like other trials through which our cause They have long been considered as leaders in has passed, this 'will work out for it a far more the moral renovation of the world, and they exceeding and eternal weight of glory.'

And thou, my friend and brother, what has have professed to guide public opinion as to what is right and wrong in moral and religious this new trial done for thee? The brickbats, questions, both in theory and practice. What stones and curses of men, avoicedly of violence has been the result? Where have they guided and blood—avoiced enemies to Christ and the public opinion? Under their guidance, DRUNpoor—are nothing to this. Art thou disheartrenness has grown up, and been fastened on ened? Dost thou falter in thy heavenward the country and the civilized world as a fash- course? O that I were near thee, to exchange ionable sin; WAR has been advocated, prolearts with thee but for a moment, and to say,
claimed, prayed for, and sent its hundreds of
Be of good cheer.' The storm is indeed loud millions to the human butcher's grave, and the and boisterous, but Christ can say to it, 'pcace, murderous warrior's eternity; and the mental be still.' Though thou mayest think that thou and moral shadows, around the slave, have art always to be delivered unto death for Jedeepened to the midnight horrors of death.—

Sus' sake,' yet, if thou persevere, the life of Jesus will shine the more conspicuously in thy out the heart's blood of his brother? Who may work in thee; but, go on, and it will be taught this nation that war and slavery are in life to the slave—glory to eternal truth and jusaccordance with the will of a just and holy dice. Thine outward man may perish, but God? The clergy, as a body, (for there are exceptions,) guiding the car of moral reform! Perplexed, but not in despair; persecuted, They have guided it. What has been admitted but not forsaken; cast down, but not destroyed. aboard this car? War, slavery, drunkenness, Often have I been asked, 'Now will you not legalized robbery and murder. No! if we forsake Garrison? Now will you not cast him wanted an carthly leader, (which no real chris- off? The clergy forsake him.' Forsake thee, tian will admit,) the clergy, as a body, have my brother? Never, while thou art willing to shown themselves wholly unfit. As a body, be identified with my dear colored brethren. they think too much of themselves, and too Never, while thou art willing to take thy porlittle of Christ; too much of establishing their own influence and authority over the minds of thee, fearless advocate of eternal right—stern men, judging from their acts and doings, and rebuker of all oppression, clerical though it too little of subjecting men to the dominion of be! Never—while thou art willing 'to bear Christ; too much of their own dignity, and too the cross, endure the chame,' and give all the little of the honor of Christ. They are not energies of thy soul to secure a triumph to pure sufficiently 'crucified to the world,' as a body, to lead the way where loss of reputation and NEVER will I forsake thee, till thou forsakest life may ensue. Among what also knowlet, the panoply of his God! Put down the Liberreace, Morar Reform and Abolition been found? The clergy, as a body, lead in changing a cor- of eternal right, of perfect peace and holiness rupt public sentiment! They never will, till As well may these protesters attempt to extinmore ready to 'count all things loss, that they guish the sun as he pours his light on the darkmay win Christ.' It is painful for me to say ness of this world. No, brother—like a little such things of my ministerial brethren. Would child, lay thine hand in the outstretched hand that we were all more holy, more 'dead to the of thine almighty Father, and he will lead thee world, and alive to God.' But how can the through the 'fiery furnace of affliction, and the Clergy be brought to repentance for the coun-fire shall not kindle upon thee.' Go on! Plead tenance they give to war, legalized MURDER the cause of the oppressed! Plead the cause to slavery, and other sins, unless the facts of peace! Plead the cause of perfect conformity to the sins of the clergy pointed out? I speak not of the office of the christian minhants, men and women, now near me, who bid hearts, men and women, now near me, who bid istry. Such an office I believe there is, institume say to thee, Garrison shall be sustained.
ted by Christ. But I speak of those who now 'Be not dismayed.' Walk humbly with thy fill the office. Would true christian ministers God. Spurn the honors earth may offer thee. do as they have done? For one, I thank thee, Forgive the wrongs the world may heap upon my faithful brother, for exposing the wickedness and time-serving policy of the clergy.—
Thy just rebukes, by the blessing of God, have

Lord will say to thee, 'Be not afraid, for I am brought some to repentance. I trust they will thy God. I will strengthen thee; yea, I will bring many more to weep in sorrow, that they uphold thee with the right hand of my rightehave made their high calling in Christ a 'cov-

They accuse thee of setting aside the Bible. What thou thinkest of that guide to truth and Whose writings life, let thy writings show. on abolition contain more of the scriptures than thine? And as to thy views of the Divine Government, is it true that the clergy are laborng to subject men to some other will than the will of God? Christ came 'preaching and teaching, the kingdom of God,' and commands us to pray to God, 'thy kingdom come, thy ill be done on earth as it is in hearen. will be done on earth as it is in hearen.' Do the clergy pray that man's will may be done? Our brother and pioneer, Win. LLOYD GARRISON, has to No matter whether embodied in ecclesiastical tread in vindicating the cause of the oppressed colored people of our land; and the right of leadless and unrereeds, or civil constitutions. Is it their object o square the faith and practice of men to the will of man? To establish the dominion of to the sentiments contained in brother Wright's letter man over man? To lead men to trust in the so far as we are aequainted with the circu nan over man : A large they no confidence called them forth.

Signed in behalf of the Buckingham Female AntiSigned in behalf of the Buckingham Female AntiSlavery Society.

MARY W. MAGILL, President. think our fathers did right in appealing to the sword to obtain liberty, and that the slaves have a right to gain their freedom by the same underous process? Let abolitionists come society, the following resolution was unanimously adopted: t, and tell the world whether they think a christian has any right to obtain or defend liberty or life by violence. The peace question the anti-slavery cause, and sincerely deprecate the unsecond to none in its bearing on the renovation of the world. It ought to be discussed in all its bearings; it shall be, while I have a ongue to speak, or a pen to write. And I know, my brother, this question is one from which thou wilt never shrink, though to discuss it may lead thee to death. The question strikes a death-blow at all military and political honors and distinctions; and those who advocate it must count the cost, and be ready to follow Christ, and 'become of no reputation among men.' It makes holiness of heart and life—conformity to the will of God, the cost. life-conformity to the will of God-the only

the bonds of wickedness."

with it; and the agents, secretaries, and editors, who plead for the slave, must not publicly bear their testimony against war, the oppressions of women, intemperance, & c., while acting as the advocates of anti-slavery. Is not the kingdom of God a kingdom of sublime and heaven-born principles? Of noble and godlike deeds? And was tried at Johnson Superior Court, last week is this kingdom divided against itself? Can convicted and sentenced to be hung the first of Dethe advocacy of one truth injure another ? It cember.-Raleigh, N. C. Register.

Colored brethren, can you take a survey of is a libel on divine wisdom to say it. Every We appeal to you, Every christian is bound to abstain from all sin, vill share the pleasure of doing good, and through God to the pulling down of strong violence of every kind-to destroy the whole

empire of sin, and establish the kingdom of God over all hearts. Nor have I any sympathy with the fears of those, who suggest that the holy cause of freedom can receive the least injury from this division. No-if every clerical abolitionist

who say they look out from the 'loop-hole' of still triumph—the more surely and speedily for ward course to the ocean! The Alpine avaside! The kingdom of God is one, and must bolitionists been abolition, peace, temperance, minion of ministers, politicians, kings and be enthroned in every heart. The ark of abo What is the object of all this stir? Do these lition endangered by Pastoral Letters, Clerical protesters intend to bring forward the clergy Protests, and counterblasts to the rights and Oh, no !

and perfect peace and holiness on earth .ousness. Behold all they that were inering for sin,' and a means of 'strengthening CENSED AGAINST THEE SHALL BE ASHAMED AND CONFOUNDED; THEY SHALL BE AS NOTHING, AND THEY THAT STRIVE WITH THEE SHALL DE OVER-WHELMED.

## Thine, FOR GOD and the OPPRESSED, HENRY C. WRIGHT. WM. LLOYD GARRISON.

P. S. The above letter, by request, was read before the Buckingham Female A. S. Society, a band of noble-hearted, high-minded, and liberal-handed women. The following is the unanimous and hearty expression of their feelings and views:

JANE JOHNSON, Secretary.

Resolved, That we have the utmost confidence in the purity and devotion of WILLIAM LIOTO GARRISON in We will therefore use our utmost exertions to sustai him; and bid him God speed in the cause of humanity JOSHUA DUNGON, Chairman.

Dear Brother-Those who compose the above Com-

are found faithful, and are prepared to give up 'fathe and mother, brother and sister, and life, for the name. life—conformity to the will of God—the only foundation of character and esteem. It levels up and levels down, and makes 'the rough places plain, and the crooked straight.'

I have no sympathy with that worldly policy which says, one truth of God can be injured by another,—one righteous cause by another.—
They would have the cause of pence, of women's rights, of temperance, kept distinct and separate from abolition, and say that these holv causes must not be advocated in connexion.

The negro man who murdered his master (Hardy

NEWARK, N. J. March 22, 1837.

DEAR BR. GARRISON : In addressing you, I use the liberty which bught to exist between every member of a race by UNIVERSAL EMANCIPATION FROM SIN. All by UNIVERSAL EMANCIPATION FROM SIN. All the abhorrence which now falls upon slavery, fact that I was once most heartily engaged in intemperance, lewdness, and every other spethe cause you advocate, and am now separated cific vice, will in due time be gathered into one from it only by devotion to a kindred object, volume of victorious wrath against unbelief. entitles me to call you brother, with peculiar I wait for that time as for the day of battle, reemphasis. When I saw you in Boston, we garding all the previous movements as only spoke of the kingdom of God, in its relation to fencing-schools, and manœuvres of military dis the kingdoms of this world. I rejoiced to find cipline—or at best as the preliminary skirmishin you a fellowship of views and feelings on es which precede a general engagement. I this subject, which has long been a rarity to counsel you, and the people that are with you me. I proposed to show you a written decla- at the post of honor-the forefront of the hotration of my principles, but was prevented. test battle of righteousness-to set your face

similar to the Declaration of '76, renouncing and of perfect holiness where you stand, many all allegiance to the government of the United will see and flow to it. I judge from my own States, and asserting the title of Jesus Christ to experience, that you will be deserted by many the throne of the world. As long as this is ac-counted the deed of a crazy man or a fool, I ed as Jonah was by the whale-the world, in vomhank God that I have the privileges of a crazy iting you up, will heave you upon the dry land. man or a fool, in being suffered to run at large My testimony has operated as an emetic, and atter my foolishness. Nevertheless, I am wherever I have been; and for this I have willing to hazard the loss of these privileges, to be giving the reasons which have led me to be giving the reasons which have led me to be given an outlaw. come an outlaw.

When I wish to form a true conception of the government of the United States, (using a personified representation,) I picture to myself bloated, swaggering libertine, trampling on the Bible-its own Constitution-its treaties with the Indians-the petitions of its citizens: with one hand whipping a negro, tied to a liberty-pole, and with the other dashing an emaciated Indian to the ground. On ow side stand the despots of Europe, laughing and mocking at the boasted liberty of their neighbor; on the other stands the Devil, saying, Esto perpetua.' In view of such a representhe question urges itself upon metation. claims-under the protection, to some extent, bid! I will rather fice my country. But every other country is under the same reprobate authority. I must, then, either go out of the world, or find some way to live where I am, without being a hypocrite, or a partaker in the sins of the nation. I grant that 'the powers that he are ordained of God' and this is an every but never he first under and cruelty of slavery but never he first under and cruelty of slavery but never he first under and cruelty of slavery but never he first understood the that be are ordained of God,' and this is not ess true of individual than of national slaveholders. I am hereby justified in remaining a slave—but not in remaining a slaveholder. Every person who is, in the usual sense of the expression, a citizen of the United States—i. e. a voter—politician—&c. is at once a slave of the complete or four children. A. E. G. felt conscience-stricken at what she had done, and wrate to the the cowner of the woman and her and a slaveholder—in other words, a subject, and wrote one fit to redeem them from slavery at and a ruler in a slaveholding government. God any price that might be named; and at the same will justify me in the one character, but not in the other. I must therefore separate them, and renounce the last. Holding simply the station of a subject—as a Christian, I may respect the powers that be, for the Lord's sake, but I cannot make myself a partaker of their ungodly deeds, by mingling in their counsels, or assisting their operations. 'Blessed is the man that standeth in the way of sinners, nor sitteth in of doing what we had no opportunity of doing the scarnful, &c. Thus I find a way to 'cease to do evil '-now I would 'learn' to do well.' I have renounced active co-operation with the oppressor, on whose territories I BOSTON YOUNG MEN'S ANTI-SLAVERY live : now I would find a way to put an end to his oppression. But he is manifestly a repro-bate: reproof and instruction only aggravate held its monthly meeting at 46 Washington St. on his sins. I cannot attempt to reform him, be-cause I am forbidden to 'cast pearls before'

The following resolutions were proposed, and, cause I am forbidden to 'cast pearls before swine.' I must therefore either consent to remust commence war upon him, by a declarahave chosen the latter course, as a matter of didates of either party, who are known to be opposed to the extension of justice and liberty to our

1. As a believer in the Bible, I know that the territory of the United States belongs to God, and is promised, together with the domin-God, and is promised, together with the dominion under the whole heaven, to Jesus Christ their rights; and bestow them only upon those who and his followers.

2. I therefore know, that the charter of rights. every government now existing is limited by it; and every nation that expects or hopes for erpetual existence, is there

kingdom of God can come, and his will be confidence in their unwavering adherence to princidone on earth as it is in heaven. The present ple, and believe they will not be deterred from governments stand in the way of God's king-continued exertion by such attempts. lom, just as Colonization once stood in the way of Abolition. They occupy the ground, vithout effecting the object.

4. I regard the existing governments as bearing the same relation to a dispensation that which the Jewish dispensation that cause I most love; when the 'Macedonian cry' of tion bore to the Christian—that is, they are preparatory forms of discipline, fitted to the mighty effort making to paralyze the efforts of those childhood of the race- shadows of good things to come,' which are to be taken away when the

substance appears.

5. By the foregoing considerations, I am tively to assist in the execution of God's puroses. And I am not forbidden to do so, by any past order to be subject to earthly governgiving orders for a whole campaign. If our of the pioneers in this cause. You passed the ru-captain ordered his followers to retreat 1800 bicon alone—selected the little stone, and with a years ago, it is no reason why he should not steady arm smote the monster. In that day of pernow set the battle in array, and order an assault they are with you, one and inseparable, now and forever. Let those true hearts remain united, and own world.

conserting country for the theatre of such an shall be impregnance. Standing on the sure word assault—a country which, by its boasting hypocrisy, has become the laughing stock of the world, and by its lawlessness has fully proved the incapacity of man for self-government. world, and by its lawlessess and the incapacity of man for self-government, the incapacity of man for self-government, the incapacity of man for self-government.

My hope of the millenium begins where Dr. but truth is omnipotent; our strength is in principal truth is omnipotent; our strength is in principal. Beecher's expires-viz. AT THE OVERTHROW OF

speedily. This country is ripe for a convulsion like that of France; rather the French revolution reversed. Infidelity oused the whirlwind in France. The Bible, by anti-slavery and other similar movements, is been decidedly with the chosen few. I feel, dear doing the same work in this country. So, in the end, Jesus Christ, instead of a blood thirsty Napoleon, will ascend the throne of the world.

I have stated to you only in the letter, the principal things which God has urged upon me tionists generally in Maine, when I say—God forby his Spirit, and by which he has moved me bid that thy glad heart should grow less glad for to nominate Jesus Christ for the Presidency, me.' to nominate Jesus Christ for the Presidency, not only of the United States, but of the world. Is it not high time for Abolitionists to abandon a government, whose President has declared war upon them? I cannot but think that many of them hear the same great voice out of heaven, which has waked me, saying, 'Come out of her, my people, that ye be not partakers of her sins and of her plagues,' &c. You said, your mind was heaving on certain momentous subjects, and you only waited to set antisalvery in the supphile of the sup mentous subjects, and you only waited to set anti-slavery in the sunshine, before you turned anti-slavery in the sunshine, before you turned have not laid the 'axe at the root of the tree.' your mind toward those subjects. Allow me to go for principle, not men; and when they make isuggest, that you will set anti-slavery in the their next onset, they must run up their own black

Socialist DECLARATION OF SENTIMENTS. | sunshine, only by making it tributary to holiness; and you will most assuredly throw it into the shade which now covers Colonization, if you suffer it to occupy the ground in your own mind, or in others, which ought to be occupied I write now to fulfil that proposal.

I am willing that all men should know, that I have subscribed my name to an instrument, city is on a high hill. If you plant the stand-Yours in the gospel,

> The Connection which S. M. and A. E. Grimke sustained to the system of slavery.

As we are frequently asked, what relation we have in past years sustained to the system of slave-ry, and as we feel that individuals have a perfect right to know, we have thought it best to publish e following facts. When S. M. G. was quite young, her father gave

her a little African girl to wait upon her; but after a few years, she died. This was the only slave he ever owned. It must have been 30 years ago. In the year 1827, our mother gave A. E. G. roung woman. She noon became uneasy with solding her a slave, and in a few months returned What have I, as a Christian, to do with such her to the donor. No money transactions ever what have I, as a christian, it do with said a passed about it—none was paid, and none was reclaims—under the protection, to some extent,
claims—under the protection, to some extent,
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the passed about it—none was paid, and none was reclaims—under the protection, to some extent,
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the passed about it—none was paid, and none was reclaims—under the protection and the protection are passed about it—none was paid, and none was reclaims—under the protection are protected. Still, she at that time only saw men as of the laws which he promulgates. Must I trees walking, and was not sensing of the laws which he promulgates. Must I was committing in returning a fellow creature into therefore profess to be his friend? God forbondage. She only felt that she did not want to be bondage. cruelty of slavery, but never before understood the chattel principle, out of which all these abomina-tions grew as naturally as the trunk and branches and a slaveholder—in other words, a subject, and wrote to the the owner of the woman and her time stating the change in her views, and the reasons why she could not offer to buy them, as that would be a recognition of the right of one man to hold another as property. The owner would not accode to the proposition, so that this slave is still in boudage. This is the only slave she ever own-

We have been induced to state these facts, hecause many persons have heard that we had slaves walketh not in the counsel of the ungodly, nor and liberated them; and we do not wish the credit S. M. and A. E. GRIMKE.

East Boyleston, 2d inst.

SOCIETY.

able to the character of a son of God. I deem it our duty to withhold our votes from all cancolored brethren.

Resolved, That the praiseworthy zeal and selfand prediction of him who ordained sacrificing spirit manifested by women in the cause every nation that expects or hopes for of abolition, have essentially aided in its promotion

3. By the same authority, I know that the cause of abolition, by raising a cry respecting the rations are to be dashed in pieces, before the appropriate sphere of women, we have the utmost

ISAIAH T. WILLIAMS. Secretary.

KENT'S HILL, Me. Sept. 30th, 1837.

who are opening the mouth for the dumb, and plead-ing for the poor, by turning the channel of sympa-thy and efforts—then 'silence is crime.' Although 5. By the foregoing considerations, I am speaking out the sentiments of my full heart—authorized not only to hope for the overthrow of the nations, but to stand in readiness actions. I have been carefully observing the signs of the times for months past, and if I do not strangely mistake, they indicate that a crisis has come to our cause; the tocsin has sounded—the hosts of ments. When a general commands a halt or The contest has already been a severe one. None retreat, his army must not assume that he is can tell better than you what have been the trials 6. The Son of God has manifestly, to me, chosen this country for the theatre of such an shall be impregnable. Standing on the sure word ple and right, and not in numbers. It has exceed-7. The signs of the times clearly indicate among us, or that any should go out from among us, or that any should remain with us, that the purpose of God to do his strange work are not of us. My heart has been cheered to learn that the views and feelings of Fitch, Towne and Co., have not spread far. This, I am confident is the case in this State. Some, it is true, have gone in their wake, but the number is exceedingly small. So far as societies have spoken, their voice has brother, that we should learn an important lesson from this junto. We should learn that our strength is in God, and not in the host. 'It is better to trust Napoleon, will ascend the throne of the world.

The convulsion which is coming will be, not the struggle of death, but the travail of child-birth—the birth of a ransomed world.

I have stated to you only in the letter, the You have our prayers, our sympathies, and

Thank heaven, the clerical 'FEW

flag, and attack principles, not men. But | close. I have written more than I anticipated sincere prayer is, that God will make you su ful in all your efforts—that he will lead you counsel, uphold you by his spirit, and s his grace. This is the sincere prayer of worthy friend, in common with all true abolitionists. Yours, dear brother, for ( E. W. JACKSO

PROVIDENCE, Oct. 6, 180

MR. GARRISON: Dear Sir-I would not trouble you to ned communication from me, on the subject of appeals, —others having done, and are st. of doing, the subject more ample ju not for the following extract of a ler gyman in this city, to Mossrs. Pitel published in their Appeal, No. 3, Liberator:

'I have read your Appeal with unmined ection, and its views will be sustained and take courage in view of the Liber They have modestly suppressed his a

there being but two of his order in the are known as active abolitionists, v.z. R Torrey and Rev. Mr Lewis the colored any body can guess who it is. Who he me by the 'judicious friends' in this city, that 'sustain' the appellants, it is not hard for an acquainted with Providence abolitionists to del have taken some 'time and pains,' and am extensively acquainted with the abolation city; but I know of but five or six who a the Appeal, while an overwhelming against it. Of course, then, by fair imp this clergyman's letter to Fach and Te great body of abolitionists in this city ous; and this is the pro-slavery charge en preferred, again and again, agains body of abolitionists in this country. If I Fitch and Towne have not gotten more ac information from their brethren in other than from their brother in this city the public sentiment on their conduct, I ke have been misinformed—so that their nin will not amount to one-tenth .- I was not premust confess, to hear such language from lition brother. Such extatic fee uch bold and confident assertions. dgment of others, especially his having recently amongst us, and about to leave us so quickly. [Mr. Torrey has since left Prov. And now, sir, a word or two on thingsme eral, and this letter will end. I have take

for, and read the Liberator during five yes -and shall, if I live five years to come, published and conducted as ably and fail has been. I take it because it is an aboli per; because it treats the subject of slave e conduct of slaveholders and no ey should be treated. I do not subser ry sentiment, on other subjects, that its non correspondents, or even its editor, occasional vance; neither because I patronize the paper astly chargeable with propagating the ments, so long as the main object, abolition prominent; and no man can say it is not, not been kept prominent. I am, in theo Hopkinsian; in politics, a democrat; in government, an independent—in favor of de ar in civil governments. In the Liber find human rights maintained—slavery attac a sin against God and man, and its abolition mmediately as a matter of duty and right iscussion maintained -- the rights of conscien garded, &c. &c.

In the great struggle, in behalf of the poor s vith my fellow man, I do not stop to split hairs im on religious tenets, ordinances, and ce the great and fundamental principles laid de the Declaration and Constitution of the Am Anti-Slavery Society? If he answers affire here are my hand, and heart, and sympa confidence, and co-operation, in this great in warfare—he is my brother. If we could all se this principle, how much faster we should get als May God give you grace to be faithful. WYLLYS AME Yours truly,

[IT] Mr Ames was an early, and has been a ver-cient friend of the anti-slavery cause. He is a mean Mr. Torrey's church.]—ED. Lib.

A DARLADEUG REDURE. Dear Garrison :

Hast thou read Leitch Ritchie's letter to Price, Editor of 'Slavery in America'? Whe rebuke from this distinguished literary infidel, to rofessedly Christian Church of America! He the periodical, by its exclusive religious ton he 'shrank from joining in a labor which was to advanced not only by argument, but by pray His present views may be seen in the following ract from his letter:

By the time, however, that I had read a few a bers of the work, a very remarkable change took pin my ideas. I found the very men, the very wew whose brutality and impiety ought to draw upon the execution of civilized mankind, religious profess nd this brutality, this impiety, indir agod, because teebly and lukewarmly chamny of the churches of Christ in Britain! seene of the orgics of sin and horror in An the public stews, but the dwelling houses of families! I found at the very table of the blaspheming priest drive away from equale the brethren of mankind! Why should! the brethren of mankind? Why should I had a cried I, indignantly. Where is the sanctity whit lear to pollute, by the breath of sin? Can any wor mindedness, however base, and blasphemy, how horrible, outrage such ears as these? Let me join! ly the ranks of those who are true to themselves.

horrible, outrage such cars as these? Let me join bely the ranks of those who are true to themselves, at to their God; although no professed and admitted a dier of Christ, let me at least fight in the same cass. Who knows but my efforts may receive a blessing account of their tendency, which would be denied them on account of my unworthy self?

The thing which struck me most in those pages shame and horror which you have opened to the publishme and horror which you have opened to the publishme and horror which you have opened to the publishme and horror which you have opened to the publishme and horror which you have opened to the publishme and horror which you have opened to the publishme and horror which you have opened to the publishment on what principle the former acknowledge in moment an identity of communion. To my simple derstanding, the question seems to lie in a nut-shell would say, in a word, that either the lew and becaused the phemers. I would say, that the Americans are the phemers. I would say, that they who acknowledge them to be Christians, no matter of what demonstrate regularly of treason to their Lord and Master.

The crimes and vices of the Negroes are, for the most part, directly chargeable upon the white. By you blame the negro girl for living in a state of pressions are the property of the shelp layer white layer who set the white layer who set the publish layer who set the proposition of the proposition of the proposition of the negroes are, for the most part, directly chargeable upon the white. By you blame the negroe girl for living in a state of pression of the proposition of the proposition

void? Is not her mistress—the white lady avoid? Is not her mistress—the white lad mits, sanctions, or commands prostitution, the lot of the two? Do you blame the negro! whom no law of meum and tunn exists? master the worse thief of the two? Do you slave for lying, who was never taught any honor, except by the lash, the instrument of Is not his master, who took into his own his mation of his character, the worse liar of the tw mation of his character, the worse har of meyou blance the slave for cowardice who subtlogged by a fellow-man? Is not the executakes advantage of the weakness, arising from the companion of his victims, the baser coward of Slaveholders, male and female, should in my nat only be cut off from communion with all Christians who are not Judases, but turned away from with its dain by all men of the world who call themselves gove tlemen, and by all women of the world who do not alk the midnight streets. There is an honest, manly indignation in the

bove extract, which, severe as it is, we cannot censure. It is NATURE, speaking out even from the chilled bosom of the infidel, in remonstrance against the violation of her own laws, and those of her fresh Author. Talk now of converting the world to Christianity, by means of a slave-holding and slaverstowing Church! The thought is blasphenty. For every heathen converted in this way the converted in this way the converted ity abroad, there will be ten turned from Chity abroad, there will be ten turned from Chity abroad, there will be ten turned from Chity abroad. to heathenism at home. This connection ofessing Church with slavery is doing a di work of SOUL-MURDER. It is lengthening the and strengthening the states of infidelity. dishonoring God. It is misrepresenting, and dering bideous and repulsive in the eyes of the world the pure and perfect holiness and beauty of the doctrines of Christ. It hardens the heart of the she believer. It is a stumbling block to the believer

For one, I do not believe that our northern abolition churches and clergymen see this subjets true light. I fear for them in their present its true light. I lear for them in their present tude. I see them, in many instances, manifesting more alarm at some danger, real or inaginary, which threatens their outward organization, or their eccle-siastical government, or their sectarian purposes, than at the monstrous abomination which is defi-the whole visible clurch. I hear special plead for 'the dignity of the pastoral office,' in the per-of a clerical trader in 'slaves and the souls of me even from professed abolitionists. I see the meeting houses of two devoted gone forth fishadow of des slavery, and and they mus difference, as party contest poliuted Chur poliuted Chur the conduct of

DEAR BRO. G. Our Essex meeting.
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address. We have less. The less spirit.

es of professed abolitionists closed against and pure-hearted women, who have from the regions of darkness and the leath, to unfold the woes and wrongs of have it, or they will relapse into inand lorget in sectarian schemes, and sts, the dying millions in slavery—the medicand the baieful infidebity which of professing Christians is extending the civilized sorid. J. G. W.

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AMESEURY, 7th of 10th mo. 1837.

Bas. Garaisos :- Slavery Society held its neeting on the 4 h mst. It health preven-chodunce; but I learn from the delegates, of a highly interesting and excellent. The names of about 100 delegates, The names of about 100 delegators, note in attendance, were given in, from arts of the cenny. It was expected that has of, but Jos ph II. Towne, (who was er of this society.) would be preswere, in consequence, greatly They wanted to see the man who had ne of our 'clerical 'friends 'from and those friends themselves, face

definitible follow-laborer, ALANSON ST. at, and his words, I am told, were ke 'a fire and a hammer.' He was WESDELL PHILLIPS of Boston, sted and efficient advocacy of the ne, is worthy of the imitation of ev-the legal profession, who loves jusands all righteous law as The follow the meeting is from our friend Wm.

JOHN G. WHITTIER

## ESSEX COUNTY A. S. SOCIETY.

The Society held its annual meeting at 10 ment, Rev. Gardper B. Perry, in the the abs-nce of the secretaries, Win. Ash-aberyport, and Jos. L. Noves of New were chosen secretaries proftem.

Islan Borden, Charles S. Tenney, Henry ev. Alanson St. Clair, Benjamin Emerendell Pholips, Esq. Rev. Mr. Cushing, Ladd, Esq. and Dea, D. C. Bagley, were resolutions for the meeting. wing gentlemen were chosen officers of the year ensuing :

ilent.—Rev. G. B. Perry. Presulents.—Dr. Geo. Cogswell, Bradford; by E-q. Newburyport; Isaac Winslow, s; Rev. Tunothy Merritt, Lynn; Charles

ew-Rowley. Nathan Crosby, Esq.

conner.—Nation Crossy, Pedian, Sec.—Thos. Specier, of Salem.
c. Sec.—John G. Whittier, Amesbury.
c. Sec.—John G. Whittier, Amesbury.
c. Sec.—John G. Whittier, Amesbury.
c. Whittier, Amesbury.
c. J. Salem; Win. Jonkins, of Andover;
W. Brawne, of Lynn; Josiah Brown, of Brad-Thomas Wooldridge, of Marblehead, and Wm.

mation was requested of delegates present, the progress made in the several towns in the clatton of petitions; and it appeared that mewhich of slavery in the District of Columbia, the angenerally circulated throughout the county. Wm. B. Dodge moved, as the sense of the societions against Texas, slavery in the Dis and the internal slave trade, be THOROUGHcirculated throughout the county—which mo-being sustained by the mover, Rev. A. St. ir, Edwin Thompson, Wendell Phillips, Esq. Dr. Sylvanus Browne, was adopted.

ee on the subject of funds was appoinand animated remarks made on the subject Mesers. S. Clair, Browne, Thompson, Dodge,

s, and others.
following resolutions were discussed and

1st. Resolved, That we cordially respond to the sh expressed by the Governor, in his proclamaor, aberty, religion, and the means of impront, may be extended to the benighted and sed -and that when we assemble to thank at our annual anniversary, we will remember within our borders who are not in possession

ose blessings.

I. Resolved, That no abolitionist can, in any instances whatever, refuse or neglect to pray be slave, or to declare his sentiments, out of

betence to opposers, without personal guilt.

Bd. Resolved, That we hold it to be the duty of e abolitionist, if he has aught against his brother, bether it relates to language or measures, to go d tell him his fault between the two, before he out with a public appeal-and that while we abolitionists, adhere to principles and not et with regard to the issue made up between ditor of the Liberator and the authors of the al appeal, our verdict is in favor of W. L. Gar-

h. Resolved, That while we commend the firm h. Resolved, That while we commend the firm of which the Editor of the Liberator has always against any dereliction of principle on this set, especially the one embraced in these reso-ses, still we desire him to exercise great chari-difference towards these brethren.

th. Resolved, That as abolitionists, we considour principles as in strict accordance with the cepts and doctrines of Christ; and having, as believe, been called, in the providence of God, before of the rights of our common humanity, hold be false to our high trust, if, in executive had respect to the persons of men—if we dive false teacher on account of his office, expended our rebukes solely on those he has

Resolved. That we regard those professed ders of the gospel, who, in deference to the inducate from the holy cause of human rights saversal freedom, as the most obnoxious class sponents in the way of anti-slavery reform.

th. Resolved. That we carnestly deprecate ev-7 nanfestation of a narrow, exclusive, and secevolence of the founder of christianity—and that e regard, as the legitimate fruits of such a spirit, he Pastoral Letter of the 'Massachusetts General Association '-the 'Adv.ce' of the 'Yearly Meetget Friends' in New England, against opening
ber uncting-houses to the advocates of the poor
and oppressed—and the issuing of a circular by
fr. Towne, inviting certain clergymen, of a few
cets, to a new Anti-Slavery organization, to the
avitation of all other demonstrations.

sects, to a new Anti-Sisvery organization, to the exclusion of all other denominations.

Sth. Resolved, That the voice of God, speaking in the universal spirit of the age, is proclaiming Leberty to the captive, and the opening of the prison doors to them that are bound; and that whoever, in church or state, arrays himself against the cause of largent resolven, does so in defiance of the cause of human freedom, does so in defiance of the decree of Ommpotence; and neither rank, nor power, nor title, nor worldly wisdom, can save him from the fate of those who are found fighting

hth. Resolved, That slavery in all circumstances, times and places, is sin; and that no man can en-

sonal gnelt.

On motion of Wendell Phillips, of Boston,
Resolved, That this convention approve of the
terres pursued by the young men of New Hampther, and recommend a similar course to be
thereby the young men of this State, relative to
the State convention.

On motion of the same gentleman,
Resolved, That while the abolition cause disands political machinery, it is yet our bounden duy to question candidates for office as to their opinass on this subject; and considering that cause
premount to all mere political questions, no party
times can justify us in supporting any of its oppoustify us in supporting any of its oppo-

oted, That the thanks of the society be present-to the proprietors of the meeting-house, for its on this occasion; and that the doings of this that be published, by the Secretary, in the Liberator, and elsewhere.

WM. ASHBY, Sec. pro tem.

P We conclude, tu-day, the masterly series of Letters diffessed to Catherine E. Beecher by Angelina E. Grimke, we have deemed any editorial praise of them to be need-less. They are obtaining a wide circulation. The excel-ing the property of the property of the property of the splint. The solemn and powerful letter from Newark, is in recordance with our views and feelings, and clearly define that is foolishly well-table to the property it only what is foolishly styled the 'no government' theory: it only means the perfect reign of Christ throughout the earth.

human rights are more fully investigated, and better understood and taught, than in any other benevolent enterprize. Here one great fundamental principle is disinterred, which, as soon as it is uplifted to public view, leads the mind into a thousand different ramifications, into which the rays of this central light are streaming with brightness and glory. Here we are led to examine why human beings have any rights, from the king to the slave, are built upon their moral nature; and as all men have this moral nature, so all men have essentially the same rights. These rights may be plundered from the slave, but they cannot be alienated: his right and title to himself is as perfect nore, as is that of Lyman Beechfron the slave, but they cannot be alienated: his right and title to himself is as perfect nore, as is that of Lyman Beechfron the slave, but they cannot be alienated: his right and title to himself is as perfect nore, as is that of Lyman Beechfron the slave, but they cannot be alienated: his right and title to himself is as perfect nore, as is that of Lyman Beechfron the slave of the view of the produce their leads to the produce their leads to the produce their leads to the slave, but they cannot be alienated: his right and title to himself is as perfect nore, as is that of Lyman Beechfron the slave of the view of the produce their leads to the produce their leads to the constant the long continues. Now it mate alienated as long as that being continues. Now it mate alienated as long as that being continues. Now it mate alienated as the produced that our slave system must result, if persued by abolitionists generally, which rejoices in the truth, requires centrally which his already transpired.

Here, then, is one alternative, and just as tremendous an alternative as that which was presented to the Queen of the produce their labors, and of the consequently to the description of these protestants not to read an anti-slave-angular transpired. unimpaired as long as that being continues. Now it naturally occurred to me, that if rights were founded in moral being, then the mere circumstance of sex could not give to man higher rights and responsibilities, than to woman. To suppose that it did, would be to deny the self-evident truth that 'the physical constitution is the mere instrument of the moral nature.' To suppose that it did, would be 'to break up utterly the relations of the two natures, and to reverse their functions, exalting the animal nature into a monarch, and humbling, the moral into a shave; making the former a proprietor, and the latter its property.' When I look at homan beings as moral beings, all distinction in sex sinks into insignificance and nothingness; for I believe it regulates rights and responsibilities no more than the color of the skin registrance and propertion as we love the

anti-christian doctrine of masculine and feminine virtues. By this doctrine, man has been converted into the warrior, and clothed in sternness, and those other kindred qualities, which, in the eyes of many, belong to his character as a man, whilst woman has been faught to lean upon an arm of flesh, to sit as a doll arrayed in 'gold, and pearls, and carested and humored like a spoiled child, or converted into a mere dark and humored like a spoiled child, or converted into a mere dark and brought into all the diversified relations of life, 'confusion and every evil work.' It has given to man a charter for the exercise of tyranny and selfishness, pride and arrogance, lust and brutal violence. It has robbed woman of essential rights, the right to think and speak and act on all great moral questions, just as men think and speak and act in the right to fulfil the great end of her being, as a help meet for man, as a moral, intellectual and immortal creature, and of glorifying God in her be body and her spirit which are Hist, the right to fulfil the great end of her being, as a help meet to man, in the highest, the right to fulfil the great end of her being, as a help meet for man, as a companion, a co-worker, an oblest sense of the term, as a companion, a co-worker, an oblest sense of the term, as a companion, a co-worker, an oblest sense of the term, as a companion, a co-worker, an oblest sense of the term, as a companion, a co-worker, an inchest of the commonwealth, and there enever can arise any stablete attention than that of the obbition than that of the obbition than that of the abolition this requisions withing the revenue in feet attention than that of the abolition than that of the abolition than that portant to this requisition of the North against the iniquities of the contracts in iniquities of the correct sent in feet exercise of the North head and against the iniquities of the Autority space of the exercise of the North head and assurption of the North against the iniquities of the abolition star the two string the producing of theman Rights are bridged in the producing of the contract of the North head and an anti-slav and clothed in sternness, and those other kindred qualities, Hitherte, instead of being a help meet to man, in the highest, noblest sense of the term, as a companion, a co-worker, an equal; she has been a mere appendage of his being, an instrument of his convenience and pleasure, the pretty toy with which he wiled away his leisure moments, or the pet animal whom he humored into playfolness and submission. Woman, instead of being regarded as the equal of man, has uniformly been looked down upon as his inferior, a mere gift to fill up the measure of his happiness. In the poetry of romantic gallantry, it is true, she has been called 'the last best gift and soberness when I affirm, that woman never was given to man. She was created, like him, in the image of God, and crowned with glory and honor; creeted only a little lower than the angels,—not, as is too generally presumed, a little lower than the angels,—not, as is too generally presumed, a little lower than man; on her brow, as well as on his, was placed the 'diadem of beauty,' and in her hand the scepter of universal dominion, Gen; i., 27, 28. 'The last best gift of universal dominion, Gen; i., 27, 28. 'The last best gift of universal dominion, Gen; i., 27, 28. 'The last best gift of universal dominion, Gen; i., 27, 28. 'The last best gift of universal dominion, Gen; i., 27, 28. 'The last best gift of universal dominion, Gen; i., 27, 28. 'The last best gift of universal dominion, Gen; i., 27, 28. 'The last best gift of universal dominion, Gen; i., 27, 28. 'The last best gift of universal dominion, Gen; i., 27, 28. 'The last best gift of universal dominion, Gen; i., 27, 28. 'The last best gift of universal dominion, Gen; i., 27, 28. 'The last best gift of universal dominion, Gen; i., 27, 28. 'The last best gift of universal dominion, Gen; i., 27, 28. 'The last per gift of the correction of th placed the diadem of beauty, and in her hand the scepter of universal dominion. Gen: i. 27, 28. 'The last best gift hand of the sin of sayers and seemely, as the South of universal dominion. Gen: 1.27, 25. The hast best gill hands of the sin of slavery, and secondly, to save the South, of God to man.' I should like to see the scriptare warrant for this 'rhetorical forish, this splendid absurdity.' Let us examine the account of her creation. 'And the rib which the Lord God had taken from man, made he a woman, and Like Noah, it is very likely they will preach in vain; and, if he Lord God bad taken from man, made he a woman, and rought her unto the man.' Not as a gift—for Adam inmoditately recognized her as a part of himself—('this is now 
none of my bone, and flesh of my flesh')—a companion and 
squal, not one hair's breadth beneath him in the greatness of her moral being; not one iots subject to him, for they 
both stood on the same platform of human rights, immediately man to the same platform of human rights, immediately man to the same platform of human rights, and the ultimate result will most certainly be 'the 
breaking of every yoke,' the letting the oppressed of every 
standard; standard: ourse upon the poetry of romantic gallantry, and the gen- ple free. mptings of chivalry,' has neverthelers been the

een made to define the relative duties of immortal beings as men and women. No one has yet found out just where to draw the line of separation between them, and for this simon the same platform or noman rights with him, and every difficulty immediately vanishes—the mountains of perplexity flow down in the presence of this fluence—to be unisfluenced by local considerations, undisgrand equalizing principle. Measure her rights and duties mayed by clerical combinations, and unseduced by sectarian the sure, unerring standard of moral being, not by the false weights and measures of a mere circumstance of her human existence, and then will it become a self-evident truth, that whatever it is morally right for a man to do, it is morally right for a woman to do. I recognize no rights but human rights—I know nothing of men's rights and women's and it is my solemn conviction, that, until this important principle of equality is recognized and carried out into practice, that vais will be the efforts of the church to do any thing offectual for the very striking light the pernicious characteristics of the thing offectual for the very striking light the pernicious characteristics of the Protests, and deserve to be extensively copied by the press. thing effectual for the permanent reformation of the world.

Woman was the first transgressor, and the first victim of Woman was the first transgressor, and the first victim of power. In all heathen nations, she has been the slave of man, and no Christian nation has ever acknowledged her rights. Nay more, no Christian Society has ever done so either, on the broad and solid basis of humanity. I know that in some few deaominations, she is permitted to preach the gospel; but this is not done from a conviction of her conviction of her conviction of her the former meeting to prepare a preamble and resolutions. equality as a human being, but of her equality in spiritual tions, with reference to certain Clerical Appeals and gifts—for we find that woman, even in these Societies, is Protests, reported the following, which, on motion, were or allowed to make the Discipline by which she is to be taken up separately for the consideration of the meeting:

overned & Now, I believe it is her right to be consulted in Whereas certain Appeals and Protests, severely the property of the consulted in the law and sembilizing by which he is to be whereas certain Appears and Process, sector, all the laws and regulations by which she is to be governed, whether in Church or State, and that the present arranges upon anti-slavery men and measures, and whether in Church or State, and that the present arranges upon a processed friends of the abolition ments of Society, on those points, are a violation of human cause, (among whom is the pastor of the church, of

female virtues has well nigh ruined all that is morally great and lovely in his character: he has been quite as deep a sufferer by it as woman, though in a very different way. As time will not allow of my entering into the minute detail, by which my principles might be illustrated and explained, must leave this for thee and my readers to do. Thou will find a wide field opened before thee, in the investigation of which, I doubt not, thou will be instructed and interested that the manner of preferring them, i.e. to the public in the first instance, and not privately to the brethren, was entirely at variance with the command of treasure, more precious than rubics—a fund of information, a mine of principles us new as they are great and glorious.

LADIES' DEPARTMENT.

For the Liberator.

LETTERS TO CATHERINE E. BEECHER, No. XII.

EAST BOYLSTON, 10th mo. 2d, 1837.

Dean Friend:

In my last, I gave thee a running commentary upon thy views with regard to the expropriate sphere of woman, with something like a promise, that in my next, I would throw out those which recent reflection on this very important subject has led me to adopt.

Since I engaged in the investigation of the rights of the slave, I have necessarily been led to a better understanding of my own; for I have found the Anti-Slavery canne to be false, I have necessarily been led to a better understanding of my own; for I have found the Anti-Slavery canne to be known in rights are more fully investigated, and better understood and taught, than in any other benevolent enterprize, lifere one great fundamental principle is disinterred, which.

I will close this lettur with a few words on thy remarks about Eather. Those sayest, 'When a woman is placed in the amount is placed in the seminal refreshment would all the entering the many placed in the many and sectarian in their pulpins, unjust in their allegations, unsound in their permises and conclusions, and sectarian in their pulpins, unjust in their allegations, unsound in their permises and conclusions, and sectarian in their pulpins, unjust in their allegations, unjust in their allegations, unsound in their permises and conclusions, and sectarian in their pulpins, unjust in their allegations, unsound in their permises and conclusions, and sectarian in their pulpins, unjust in their allegations, unsound in their permises and conclusions, and sectarian in their pulpins, unjust in their allegations, unsound in their permises and conclusions, and sectarian in their pulpins, unjust in their allegations, and sectarian in their pulpins, unjust in their allegations, and sectarian in their pulpins, unjust in their allegations, and sectarian in their pulpins, unjust in their allegations, and sectarian in their pulpins, and conclusions, and conclusions, and c

rights and responsibilities no more than the color of the shame, anger, and a sense of odium, to do what she is determined not to do.' Indeed! Are these the only motives
ally right for man to do, it is morally right for woman to do.

Our deties are governed, not by difference of sex, but by the
glorious cause of Human Rights? Let us examine them, his suffering brethren—for he came to open the One detices are governed, not by difference of sex, but by the diversity of our relative connections in life, and the variety of our relative connections in life, and the variety of gifts and talents committed to our care, and the different eras in which we live.

This regulation of duty by the mere circumstance of sex, rather than by the fundamental principle of moral being, has led to all that multifarious train of evils flowing out of the anti-christian doctrine of masculine and feminine virtues.

to turn their attention to questions deeply affecting the wel- quest, however frequently made, to a minister, to are of the Commonwealth, and there never can arise any read an anti-slavery notice of prayer and other subject more worthy Ucir attention than that of the abolition meetings from his pulpit, as requiring him to make

himself a slave, either in a mental or moral sense, in order to be an abolitionist; and, consequently, that abolitionists are not bound to suppress their freedom of speech or of conscience on any subject, or hands of the sin of slavery, and secondly, to save the South, to cease maintaining their own peculiar views and sentiments in relation to politics or religion, merely because they are united in an association to accomcountry cannot affect the validity of that mission in the least. plish a special object.

10th. Resolved, That the enemies of our cause both stood on the same platform or numan rights, immediately under the government of God only. This idea of word ately under the government of God only. This idea of word and description go free—an emancipation far more glorious than any the world has everyet seen, an introduction that they are unimportant, comparatively, so long man's being 'the last best gift of God to man,' however glorious than any the world has everyet seen, an introduc-pretty it may sound to the ears of those who love to dis-tioninto that 'liberty wherewith Christ hath made his peo-as fundamental principles and legitimate measures But I must close with recommending to thy perusal, my voice of thunder—to another, a silvery tone—to one turning her into an appendage to, instead of recognizing her

New England Spectator. As she has taken up this subject | and that our cause takes no cognizance of the opin-

turning her into an appendage to, instead of recognizing her has a part of man—of destroying her individuality, and rights, and aresponsibilities, and merging her moral being into that of man. Instead of Jelovah being her king, her lawgiver, and her judge, she has been taken out of the exalted scale of and the judge, she has been taken out of the exalted scale of and the feet of man.

I have often been amused at the vain efforts which have and been amused at the vain efforts which have and provided the placed her, and crushed down under the feet of man.

BOSTON.

As she has taken up this subject and that our cause takes no cognizance of the opin—ions of any abolitionist, except on the subject of slavery.

I that the angular Speciator. As she has taken up this subject and that our cause takes no cognizance of the opin—ions of the solid poins of the subject of the opin—ions of the subject of the opin—ions of the subject of the solid poins of the subject of the subject of the opin—ions of the subject of the subject of the opin—ions of the subject and are worn threadbare by repetition; and that they come with an ill-grace from these clerical brothren in particular.

BOSTON.

PREDAT, OCT. 18.

artifices-and to be more regardful of the cries of the per-

upon the moral sublime. Their resolutions are expressed

ABOLITIONISTS OF THE FREE CHURCH.

man is, whether she be a head shorter, or head and shoulders lower in her moral responsibilities, or the full length of his noble stature below him, i. e. under his feet. Confusion, uncertainty, and great inconsistencies, must exist on this point, so long as woman is regarded in the least degree inferior to man; but only place her where her maker placed her, on the same platform of human rights with man, and side by side with him, and every difficulty immediately vanishes—the mountains of perplexity flow down in the presence of this 12th. Resolved, That the course pursued by our in our opinion, he has inflicted a wound upon our cause that cannot easily be healed, however upright may have been his intentions-and that we sincere ly desire that he may be led to see and confess the error into which he has fallen. ishing slave than of the feelings of the priest and the Levite-they have manifested an amount of moral courage,

The vote upon the foregoing resolutions was UNAN-IMOUS in every instance, and was manifested by the impressive mode of rising. Thirty members were in attendance, a majority of them brethren. The meeting was characterised by the utmost harmony of feeling

and sentiment. On motion,
Voted, That any members of the Free Church, not
present, may record their names in favor of the above
resolutions, if they desire it. Voted, That the proceedings of this meeting be signed by the Chairman and Secretary, and published the New England Spectator and Liberator.

JOHN ROGERS, Chairman Benjamin Frost, Sec.

From the New-England Spectator.

Ma. Porter,—At the request of some of my friends, I wish to say, that all which I have done in relation to the recent articles in your paper, to which my name has been affixed, I have done on my own responsibilities that signed by a few processed friends of the abolition my own responsibility solely; and not only without the concurrence, but in direct opposition to what I world, and received with shouts of exuitation by the enembers of my own consumers are ordained of God, then I contend that world, and received with shouts of exuitation by the enembers of my own consumers. While I stand fully, and firmly, and expect to stand formal formal formal formal forms.

And whereas our posters for a post of the church, of which we are members, have been published to the world, and received with shouts of exuitation by the enembers of my own church. While I stand fully, and firmly, and expect to stand formal formal forms. Civil governments are ordained of God, then I contend that world, and received with shouts of exultation by the enemies of immediate emancipation:

And whereas our pastor 'fearlessly calls upon the block, as man—just as much right to sit upon the throne of England, or in the Presidential chair of the United States, as man.

But if the query is asked, do you want to see woman en-England, or in the Presidential chair of the United States, as man.

But if the query is asked, do you want to see woman engaged in the contention and strife of sectarian controversy, or the political intrigue of party? I say no! never—never. I rejoice that she does not stand on the same platform which man now occupies in these respects; but I mourn, also, that have been founded in the same platform which man now occupies in these respects; but I mourn, also, that have been founded in the same platform which man now occupies in these respects; but I mourn, also, that have done my duty. In condemning the same platform which man now occupies in these respects; but I mourn, also, that have done my duty. In condemning the same platform which man how occupies in these respects; but I mourn, also, that whereas, at a time when efforts are being made both to lower the standard of abolition reform, and to create division in the anti-slavery ranks, by appeals to secturian feelings and clerical sympathies, it behoves the genuine friends of down-trodden humanity to be vigilant, uncompromising and wrong for him to do. The fallacious doctrine of male and female virtues has well nigh ruined all that is morally great and lovely in his character: he has been quite as deep a suffered by it as woman, though in a very different way. As fewer by it as woman, though in a very different way. HIGHLY IMPORTANT DOCUMENT.

The following Letter, from Mr. Forsyth, Secretary of State, in reply to one from the Texan Minister at Washington, has just been communicated to both houses of Congress. From the tenor of it, it appears that the Executive have wisely come to the conclusion, that the Constitution gives them no power to entertain any overtures for the annexation of Texas to this country. perceive that Mr. Adams complains that the corresponlence has been communicated to the House in a garbled and unsatisfactory condition. It is sufficiently apparent, however, that it is the wary policy of the Executive to throw the responsibility of the annexation of Texas upon Congress and the people; and as Congress is to adjourn on Monday next, deferring all action upon the subject till the regular session, the interim must be occupied with renewed and still mightier efforts to bring out the sentiments of the people of the free States.

To the General MEMUCAN HUNT, &c. The undersigned, Secretary of State of the United States, has had the honor to receive the note of his excellency General Huat, Envoy Extraordinary and Minister Plenipotentiary of Texas, dated the

And amister reinforcement of the purpose of amexing that country to the United States.

That communication has been laid before the President, who has considered it with just sensibility. In giving to the undersigned instructions to present, in reply, a prompt and decisive indica-tion of the course it has been deemed necessary to adopt, the President indulges the confident expectation that no unfriendly spirit towards the Govern-

he United States. Neither the duties nor the settled policy of the Neither the duties nor the settled policy of the United States permit them to enter into an explanation of the accuracy of the historical facts related by General Hunt, nor to allow them, if even admitted to be correct, to control the decision of the question presented by him. The United States ere foremost in acknowledging the independence of Mexico, and have uniformly desired and endeavored to cultivate relations of friendship with tha power. Having always since the formation of their Government, been exempt from civil wars, they have learned the value of internal quiet, and have consequently been anxious, yet passive spectators of the feuds with which their neighbor has been afflicted. Although, in the controversy between Tex as and Mexico, circumstances have existed, and events have occurred, peculiarly calculated to en-list the sympathies of our People, the effort of the Government has been to look upon that dispute, also, with the same rigid impartiality with which it

has regarded all other Mexican commotions.

In determining with respect to the independence of other countries, the United States has never tahen the question of right between the contending parties into coorderation. They have deemed it a dictate of duty and policy to decide upon the question as one of fact merely. This was the course pursued with respect to Mexico herself. It was adhered to when analogous events rendered it proper to investigate the question of Texan independence. That inquiry was made with due circumspection, and the result was not arrived at until its probable consequences had been accurately weighed. The possibility of a collision of interests arising, among other causes, from the alleged superior aptitude of the climate and soil of Texas for the growth of some of the staples of the United States, was not overlooked. A sense of duty and a reverence for consistency, however, it was considered, left this Government no alternative, and it therefore led the way in recognising Texas. A hope was certainly entertained that this act, and the motives that conducted to it, even if no other consideration were to have influence, would point out to the Government of Texas the propriety not only of cherishing inti-mate and unicable relations with this country, but of abstaining from other connections abroad which night be detrimental to the United States. from this, however, it was presumed that Governnent would enter upon the execution of the inten-ions intimated by its Envoy Extraordinary, with respect to connections with foreign powers, with a full understanding of the just and liberal commer and other nations existing between the United States and other nations. A pervading principle of those compacts is impartial treatment of the citizens, vessels, and productions of the parties in their respec-tive territories. As it was not to be believed that the commercial allies of the United States would om their engagements, no apprehension was felt that the interests of this country would

suffer from the arrangements which Texas might enter into with them.

The question of the annexation of a foreign independent State to the United States has never before been presented to this Government. Since the a-doption of their constitution, two large additions have been made to the domain originally claimed by the United States. In acquiring them, this Government was not actuated by a mere thirst for sway over a broader space. Paramount interests of many members of the confederacy, and the permanent well-being of all, imperatively urged upon this Government the necessity of an extension of its jurisdiction over Louisiana and Florida. As peace, however, was our cherished policy, never to be departed from unless honor should be periled by adhering to it, we patiently endured for a time, se rious inconviences and privations, and sought a transfer of those regions by negotiations, and not by

The issue of these negotiations was a conditiona cession of these countries to the United States. The circumstance, however, of their being colonial possessions of France and Spain, and therefore de-pendent on the metropolitan Governments, renders those transactions materially different from that which would be presented by the question of the annexation of Texas. The latter is a State with an independent Government, acknowledged as such by the United States and claiming a territory beby the United States, and claiming a territory be-yond, though bordering upon the region ceded by France, in the Treaty of the 30th of April, 1803. Whether the Constitution of the United States contemplated the annexation of such a State, and if so, in what manner that object is to be effected, are questions, in the opinion of the President, it would inexpedient, under existing circumstances, to

So long as Texas shall remain at war, while the So long as texas shall remain at war, while the United States are at peace with her adversary, the proposition of the Texan minister plenipotentiary necessarily involves the question of war with that adversary. The United States are bound to Mexical Proposition of the Committee ice by a treaty of amity and commerce, which will be scrupulously observed on their part, so long as it can be reasonably hoped that Mexico will perform her duties, and respect our rights under it. The United States might justly be suspected of a disregard of the friendly purposes of the compact, if the overture of General Hunt were to be even reservod for future consideration, as this would imply a disposition on our part to espouse the quarrel of Texas with Mexico; a disposition wholly at variance with the spirit of the treaty, with the uniform policy, and the obvious welfare of the United States.

The inducements mentioned by General Hunt, for the United States to appear Texas to their texfor the United States to annex Texas to their ter-

ritory, are duly appreciated; but, powerful and weighty as certainly they are, they are light when opposed in the scale of reason to treaty obligations and respect for that integrity of character by which the United States have sought to distinguish themelves since the establishment of their right to claim place in the great family of nations. It is presum-d, however, that the motives by which Texas has been governed in making this overture, will have equal force in impelling her to preserve, as an indeendent power, the most liberal commercial relaions with the United States. Such a dispositio tions with the United States. Such a disposition will be cheerfully met, in a corresponding spirit, by this Government. If the answer which the undersigned has been directed to give to the proposition of General Hunt should unfortunately work such a charge in the continuous such as change in the sentiments of that Government as to induce an attempt to extend commercial relations elsewhere, upon terms prejudicial to the United States, this Government will be consoled by the rectitude of its intentions, and a certainty that although the hazard of transient losses may be incurred by a rigid adherence to just principles, no lasting pros-perity can be secured when they are disregarded. The undersigned avails himself of the occasion to offer General Hunt renewed assurances of his very offer General Hunt renewed.
distinguished consideration.
JOHN FORSYTH.

DEFARTMENT OF STATE,
Washington, August 25, 1837.
The second letter of the Minister of Texas replies to some of the arguments of Mr. Secretary Forsyth, and concludes (besides the compliments of usage) with the following declaration:

The undersigned most respectfully assures the honorable Mr. Forsyth, and through him His Excellency the President of the United States, that the prompt and decisive rejection of the proposition for the annexation of Texas to the United States will not be imputed to an unfriendly spirit to the Gov-ernment and People of Texas.

ESSEX COUNTY MEETING.

The proceedings of the Essex County Anti-Slavery Society will be found in another column, with an intro ductory letter from John G. Whittier. The resolutions adopted on the occasion are of transcendant value at the present time, being right to the point and expressed in plain and unequivocal language, and must confound those false brethren and crafty enemies who are hopelessly striving to divide the abolition forces. The expression of sentiment on the part of abolitionists, condemnatory of the Clerical Protests, has been tremendous, and of annihilating effect. Let humanity rejoice ! Truly, the 'wise' have been taken in their own craftiness, and the counsels of the froward carried headlong.

We have not received the proceedings of the Middlesex Co. A. S. Society, at Holliston, but understand that amon, the resolutions adopted was one condemnatory of the Clerical Appeal.

IMPUDENCE.

In the House of Representatives-Congress-Oct. 6, among the petitions presented was one by Mr. Wise from some ladies and gentlemen from Halifax County, Va. pray-ing Congress to furnish husbands, at public expense, to al ale netitioners upon subjects relating to slavery, thereby giving a direction to their minds calculated to good matrons, and averting the evils with which the priest craft and fanaticism of the Eastern States threaten the peo-ple of the South. The petition was laid upon the table Who are now guilty of trifling with the right of petition, and the dignity of the House?

SHAMEFUL.

Some time last vear, the Reverend Doctor Marky, of Charleston, S. C. visited Providence, and after complaneatly acknowledging that he had just sold a slave boy for \$1050, and had the money in his pocket, was invited by Mr. Parterson to preach in the first Saptis meeting-house in that city. These disgraceful facts made no little stir at that me. This same trader in human flesh is now the President of Alabama University. He again visited Providence a few days since, and preached in the same meeting-house by invitation of Rev. Mr. 1 ague! When Dr. Manly was in this city last year, he preached for Rev. Mr. Ide, one of your select, fastidious, abstract abolitionists, whose anti-slavery practice has looked his profession out of countenance ever ince he has claimed to be an abolitionist. Well-Mr. Ide, in hearing-the fact that Dr. Manly had boasted of selling the slave toy, declared that if he had known it before, he would not have invited him to his pulper. Last Sabbath, howev-er, Mr. Ide did invite this same reverend robber to preach for him, and this invitation was accepted! Shame! Dr. M. belongs to the McDuffic school, and expressly maintains

that slavery is a blessing instead of a curse

INFATUATION !--- WORSE AND WORSE The last New-York Colored American talks about 'the oble Garrison, Fitch and Towne.' No more of such classifying, brother Cornish; if two cannot, how can three walk ogether, except they are agreed ? The American culogizes the sufferings and sacrifice of Messes. Pitch and Towne in the anti-slavery cause! This is very amusing. It also re-bukes the colored inhabitants of Boston, and the multitude of Anti-Slavery Societies and writers, who have so right cously denounced the seditious and unchristian conduct of the signers of the Clerical Appeal! Brother Cornish, the severest thing we have heard respecting the course you are now pursuing was uttered the other day by a distinguished female abolitionist, 'The Colored American,' said she has turned White!' We refer its editor to the resolu passed by the abolitionists of the Free Church, respecting the loyalty of 'the noble Fitch and Towne,' to our cause

Boston, Oct. 10, 1837

Dear Sir .- I think you have done me great injustice Dear Sir,—I think you have done me great positive in your strictures on my remarks at the Worces er Convention; but the only reply which I wish a make, is to request you to copy those renarks from the Spectator of last week, into your paper. Your caders can be nightly for themselves, whether I had evidently hen judge for themselves, whether I 'had evidently lost all respect for myself and the convent on,' and whether I charge you with being a 'heretic, &c. &c.' I am aware that the length of the article may be some objection; but as 'crumbs of comfort' are so scarce with me, (in your opinion.) you will not deny me this—especially as it will be in accordance with your uniform liberal course with your oppon ints.

Yours, very truly. JOHN GULLIVER.

Or Certainly your request shall be complied with, et we shall be sorry to be compelled to make you publicly ridiculous in publishing your remarks. We have reated you tenderly, instead of unkindly, considering the virulence and personality of your attack.

The Editor of the Liberator expects to deliver an address on slavery in Groton, on Monday evening

NOTICE. The Rhode Island State Anti-Slavery Society will hold s second annual meeting at Providence, on the 8th of No-

Abolitionists from all parts of the country are cordially in-

ited to be present.

By order of the Executive Committee, WM. M. CHACE, Cor. Set.

PROVIDENCE, Oct. 10, 1837.

The following notice appears in Zion's Watchman of Oct. 7th, signed by seven hundred ministers and laymen of the M. F. Church, belonging to the New England Conference. We hail such a Convention, for such an object, with great pleasure.

CALL FOR A METHODIST ANTI-SLAVERY CONVENTION,

to meet at Lynn, Mass., Oct 25, 1837. to meet at Lynn, Mass., vet 29, 1951.

Whereas, the Methodist Episcopal Church is deeply involved in the great sin of American slavery; and, whereas, said Church was organized with the express understanding that slavery was to be wholly exterminated from it within two years; and, whereas, our Discipline still ranks slavery with crimes and immoralities; and, whereas, recent attempts have been made by some four Richard to Present Annual Conferences from bearof our Bishops to prevent Annual Conferences from bear ing a public testimony against slavery, while several ing a public testimony against slavery, while several Conferences have been permitted to bear their testimony against abolition—and in one instance, an Annual Conference has required and obtained, from its candidates for deacon's and elder's orders, a PLEDGE that they would not agitate the Church by discussions on this subject—and in another, an Annual Conference has beenpermitted to explain away the force of our general rule on the subject of slavery; and, whereas, our last General Conference refused to express any sentiment against slavery, though it pointedly condemned modern abolition; and, whereas, it is believed that the sentiments and feelings of the M. E. Church against slavery, have, for a number of years past, been on the decline, while slavery has been rapidly increasing upon us, both in our ministry and membership; and, whereas, we believe slavery to be a sin of a most heinous character in the sight of God:—

Therefore it is believed that the interests of the M. E. Church, the rights of the 70,000 of our members who are held in slavery, require that a Convention be called of such ministers and lay members of the three New England Conferences as can make it convenient to attend, and who are in favor of the immediate abolition of slavery throughout the United States; to confer together upon the subject of our duty at this crisis, as

tion of stavery throughout the United States; to confer together upon the subject of our duty at this crisis, as Christians, and Christian ministers, and also the duty of the church of which we are members. We have no wish to engage in any innovations upon our church in-stitutions. We love the Methodist Church: and so far as we can now see, shall live and die in her communi-on. We are, however, determined not to be slaves to

any man.

W. Endicott, J. Cady, S. J. May, A. H. Waters, Asa Sprague, J. C. Lewis, Gideon W. Young, Jabez Aldrich, J. C. Stickney, C. Anthony, S. Barrett, C. F. Howard, C. K. Bushnell, James Ballard, (Your money was not received, We have credited you to the end of 1837.) Jason Barton, Proctor Bourne, Isanc Steams Jr., Wm. Steams, David Benedict.

LECTURES ON POPULAR PHYSIOLOGY.

The American Physiological Society have instituted a course of lectures on a liberal plan, embracing a great variety of subjects. The Lectures will be given by several scientific and professional gentlemen; among these, lectures will be expected from Dr. Ware, Dr. Alcott, Dr. Mussey, Dr. Graham, Dr. Smith, Dr. Haskell, &c. &c. The Lecturers will select their own subject, and discuss it agreeably to their own views, independent of each other.

The opening Lecture was given by Dr. Haskell, of this city, on TUESDAY EVENING, 10th Oct. at Amory Hall. Tickets for sale at March, Capen, or 25 cents single. The whole course to comprise 16 or more lectures.

or 25 cents single.

16 or more lectures.

J. KILTON, Rec. Sec'y.

SCHOOL FOR ADULTS. THE school for colored adults in Boston, will be opened next Monday evening, at seven o'clock, at the Smith school room in Belknap street. Teachers and scholars are requested to be pure-

For the Liberate THE CAUSE OF THE OPPRESSED. I'll not forsake, though others may,

Not while one single cheering ray Of hope illumes my youthful breast; Not while a MAN in Freedom's land, Lies groaning 'neath a tyrant's hand. I'll plead the cause of injured man;

lie right of freedom I'll maintain. In spite of a vile mobbish clan, Though at my life their weapons aim; Yes, while there dwells on southern plains, A poor degraded slave in chains :

I'll cower not, though some may bend To priests, \* who enemies have proved; My feeble influence still I'll lend In the good cause I long have loved, To gag the friends of Freedom's cause.

I care not for the frowns of kings, Nor governors, imperious, base; Not for the calumny that springs Amongst a proud, degenerate race: + I'll speak my thoughts in Freedom's clime, While liberty and life are mine.

Gag, if they will, suppress my speech, They cannot curb the free-born mind : Its faculties will over-reach The boundaries of death and time :-Subject me to the rack or wheel, While life exists, I still can feel.

\* Signers of the Appeal.

## THE SKY.

How beantiful the sky ! I wonder not its gorgeous ways have seemed The heavenly circles trod by angel feet; Its homes of light for spirits only meet, That never, never die; There spread the realms unknown, the eternal plain; Thence silent dews descend as angels' tears : There, Day and star-crowned Night alternate reign, And the light-woven bow, God's sign of peace, appears. How lovely in the morn;

Wave after wave—a rosy-tinted tide, Afar, o'er all the East, is gently rolled, Till the broad Heaven with the bright hue is dyed. And sing the morning stars, as when of old, A glorious race was born; Proudly upriseth then the King of Day, Girt with a dazzling robe of golden light; The gladdened earth smiles in the ruddy ray. And the old heary peaks glow with a circle bright.

In summer days how fair ! When tinkling rills have hushed their hurried flow, And weary winds have sighed themselves to sleep; When the leaved forest whispers soft and low, And stillness settles even on the deep, And earth seems wrapt in prayer; The gazer on the azure, arched expanse, Decked as to mortal skill was never given, Unconscious, seems to look, with eager glance Beyond those emerald hills into the gates of Heaven! How glorious the West;

When the red Titan seeks his ocean halls : Tis like a flaming Paradise of gold; Or like a boundless range of ruby walls, Where myriad crimson banners are unrolled; Out from the blazing crest Of mimic mountains pours the fiery rain; Bright streams of silver wind through verdant vales; Enchanted cities stud the golden plain; But the dim twilight comes-the cloud-creation fails.

How beauteous by night; When, soft and clear, the paly planets beam, And night's fair Queen ascends her silver car; And poets, rapt with Nature's beauty, deem And tremble with delight :

When waving flames stream up the northern sky, As it were Nature's sacrificial fire ; When the swift meteors wildly glare on high; Bright types of human pride—they glitter and expire ! How solemn and sublime !

When the storm-spirit rushes from his throne, And hurls his lightning-arrows through the sky, And fills the beavens with his deep thunder-tone, And bids the clouds in murky masses fly, As oft at even time; Like a pale beauty struggling with a host

Of dark despoilers, seems the Queen of Night; Triumphant now, now trampled down and lost Smiling in victory now with pure and placid light?

Thou ever-varying sky-Yet beautiful in every changing clime; Vainly I strive thy loveliness to tell; But, when I gaze upon thy vault sublime, Deep reverence binds my spirit as a speil Each gorgeous dye, The shadowed night, the day's refolgent crown,

The rosy morn and peaceful evening hour, The smiling light and fearful tempest frown, All mirror forth God's majesty, and love, and power

SONG OF THE OLD BELL.

In an old village, amid older hills,
That close around their verdant walls to guard
Its tottering age from wintry winds, I dwell
Lonely, and still, save when the clamorous rool
Or my own fickle changes wound the ear
Of Silence in my tower!

For full five hundred years I've swung In my old grey turret high, And many a different theme I've sung As the time went stealing by ! I've peal'd the chaunt of a wedding morn; Ere night I have sadly toll'd To say that the bride was coming, love-lorn, To sleep in the church yard mould !

Ding-dong,
My careless song; Merry and sad, But neither long !

For full five hundred years I've swung In my ancient turret high, And many a different theme I've sung As the time went stealing by ! I've swelled the joy of a country's pride For a victory far off won, Ther changed to grief for the brave that died

Ere my mirth had well begun !
Ding-dong,
My careless song; Merry or sad,

But neither long ! Full five hundred years I've swung In my breezy turret high, And many a different theme I've sung As the time went stealing by ! I have chimed the dirge of a nation's grief On the death of a dear loved King, Then merrily rung for the next young chief;

As told, I can weep or sing !

Ding dong, My careless song, Merry or sad, But neither long !

For full five hundred years I've swung, In my crumbling turret high ! "Tie time my own death-song were sung, And with truth before I die ! I never could love the themes they gave My tyrannized tongue to tell; pent for cradle, the next for grave-

Ding-dong, My changeful song; Farewell now, And farewell long !

ON THE DEATH OF A CHILD. In some rude spot where rulgar herbige grows, If chance a violet rear its purple head, The careful gard'ner moves it ere it blows, To thrive and flourish in a nobler bod. Such was thy fate, dear child, Thy opening such!
Pre-eminence in early bloom was shown, For earth too good, perhaps, Heav'n saw, and early mark'd thee for its own !

## MISCELLANEOUS.

From Zion's Herald. THE RANSOMED SLAVE AND HIS FAMILY.

A free colored man, whose name is Emanuel Andrews, has recently been soliciting the aid of the benevolent in this city, and some other places, for the purpose of enabling him to emancipate a part of his family and relatives, who are still in slavery. As his case has excited some interest in those places which he has visited, we present some particular. ces which he has visited, we present some particu-

lurs of his history.

He was born a slave in the State of Kentucky, near the town of Washington. He is now 44 years sail. At 11, the hurricane recommenced most function; set received foresail, and close received maintopear the town of Washington. near the town of Washington. He is now 44 years of age. When about 16 years old, his master told near the town of Washington. He is now 44 years of age. When about 16 years old, his master told him, that although one of his neighbors had offered him \$850 for him, nevertheless, if he would, by over work, carn \$400, he might have his freedom. He was to do this by bulking and pressing tobacco at night, after his day's work was done. After nine teen years labor in this way, he earned his \$400, and at the age of 35 became free. He says he frequently became discouraged—that he has many a time worked all night, after having labored hard all day—that he has often fell asleep over his work, at the rate of 4 or 5 knots, the sea balling in over was breaking down.
Emanuel was the instrument in the hands of God,

of his master's conversion. He used to hold meetings in the woods, at which he preached to his brethren in slavery. His master was told on a cerbrethren in slavery. His master was told on a certain Sabbath, that Emanuel was to preach, and, as he had never heard him, he determined to go. He remarked to Emanuel's sister, however, that her brother would not dare to preach in his presence, for he should drive his carriage directly up in front for he should drive his carriage directly up in front lacerated by the particles of water, seemingly like of the stand, and that her brother would be so intimidated that he would not be able to say a word.

Emanuel had just named his text, and commenced and held on to the interpolation. his discourse, as he saw his master approach. He says he began to tremble and shrink, but he lifted his heart to God, and asked for assistance. His master drove up in front of the stand, as he had threatened, and looked him in the face. It was threatened, and looked him in the face. It was not long, however, before Emanuel saw that his master was not only serious and attentive, but that the tears began to run down his face. He left has blown down, and the inhabitants in great distress.' the tears began to run down his face. He left be fore the sermon ended. In about six weeks from that time, he made a profession of religion, and joined the Methodist church. Previously to this, he had repeatedly kept Emanuel at home when he had an appointment to preach, under the pretence of turning the cattle from one pasture to another. The first time he saw Emanuel after this, he spoke a day of Public Thanksgiving; I have, with the ad-

then went to work to earn the freedom of his wife, six children, his mother, brother and sister. These were all offered to him by their master for the sum of \$1800 .-- Of this sum, \$500 was raised for him by is religious friends in Kentucky and Ohio. In Can

When he had succeeded in emancipating himself, wife, and four of his children, he moved to Ohio; but so beset was he by kidnappers, who constantly watched to steal his children, that for three weeks he was under the necessity of keeping his house guarded, and was at length obliged to move to Canada. The kidnappers frequent those places on the rivers, where they can easily place the children which they steal, on board of a steamboat.

which they steal, on board of a steamboat.

Soon after he moved to Upper Canada, a gentleman heard him preach, who, after meeting, spoke to him kindly, and invited him to call upon him the next day. Emanuel did so, when the gentleman has yielded so many of its fruits;—for the happy next day. Emanuel did so, when the gentleman has yielded so may of its fruits;—for the hap presented him with a life deed of one hundred acres institution of government and law, whose stea of land, upon which are a small house and barn,-Four of his children are now there, and it is to this place he intends removing his mother, brother, and sister, and his two remaining children. His wife died at Cincinnati, soon after he obtained her free-

lieved of that anxiety which constantly pressed upon him, respecting the danger his relatives were in, of being sold. He requests us to tender his most sincere and ardent thanks to all those benevolent persons who have so cheerfully contributed to his re-lief, and also for the affection and kindness which

### From the Chri tian Register. SLAVEHOLDING AMALGAMATION.

The following morning, the sailing party were early upon the water, and soon met in their way a Mr. Kingsley, taking a short cruise in a neat plantation yacht. He was very polite, and as Mr. P. And the good People of the Commonwealth are you have a construction of this old fellow in the whose wants are designed by Providence to call yacht is on Fort George's island a few miles off, forth the virtues of their more favored fellow-men. and as we work our way to his landing, I will tell you a little about him. I think in his youth he was a yankee captain; but he very early engaged in the Slave Trade, and continued it several years. At last, having accumulated sufficient means and reserved perhaps 200 slaves for himself, he relinquished the trade-came to Florida-bought several plantations-and selected the one we are now approaching which was then a perfect garden, laid out in parks, arbors, and flower beds, for his own residence. But, to crown it all, what do you think he chose for a wife?—Why, one of the blackest wenches that you ever saw. But perhaps you will think stranger, that he has been faithful to her for more than twonty wars. He has a grown multiple of the part of the par think stranger, that he has a grown mulatto more than twenty years. He has a grown mulatto son by her, and two mulatto daughters, and they all live together in concord as blissful as the best.

This was an action for an assult and battery. The plaintiff, who is a colored woman, was stew-mulation and the girls are not beautiff, who is a colored woman, was stew-mulation and the girls are not beautiff, who is a colored woman, was stew-mulation and the girls are not beautiff, who is a colored woman, was stew-mulation and the girls are not beautiff, who is a colored woman, was stew-mulation and the girls are not beautiful to the stew of th The son superintends the plantation, and the girls ardess on board the ship Orbit, of which the deare accomplished candidates for the Hymenecal altar. Totors have attended them from infancy, and the Totors have attended them from infancy, and the control of the month of May last, while the control of the month of the control of the month of the control of the month of the control of the contro girls have been taught music and dancing, the mod-ern languages and polite literature: How much they know of these branches I cannot tell, as they water which had fallen through the skylight, and ern languages and polite literature: How much they know of these branches I cannot tell, as they are very modest, and always avoid white strangers. The old man likes very much to have civil white persons call upon him, and he will be very polite; but you will laugh, I know, to hear him descant upon the superior charms of the African beauties. But we are close to the landing now: Just yonder where you see a ship on the stocks is the place. You will soon be there to see and judge for yourself.' It proved to be just as Mr. P. had described. The sooty spouse was indeed as black as je:—as strongly scented as a musk-rat—and, to prejudiced eyes, as ugly as pictures of the king of sinners. The offspring were not so ugly, but, surprised in their pastimes, they took flight at once when the strangers approached. The soon left his violin—one girl ran for the piano, and the other, from a waltz with a large dog held erect, followed her mother to the loom and spindle in an adjoining room. After breakfast, the host showed his guests about the house, and displayed the many curiosities he had brought from Africa; but most of all he seems to prize the pictures of African beauties which were painted from originals by a French artist, and then adorned his parlor. One of the originals he had himself seen, and before her picture her poured out his rhapsodies to his guests upon her personal charms. 'Ah!' said he 'the election of the plaintiff soon.

Manch they had fallen through the skylight, and that while she was doing so, the defendant, in consequence of her addressing him as he considered impertinent, pulled the cloth she was using, out of her hand, slapped her in the face with it, used an opprobrious expression towards her, and desired her hand, slapped her in the face with it, used an opprobrious expression towards her, and desired her hand, slapped her in the face with it, used an ordingly went for the cloth, and returned to the place and commenced washing the face with his open hand. The plaintiff cried out, 'shame!' and the d ture he poured out his rhapsodies to his guests up-on her personal charms. 'Ah!' said he 'the eleon her personal charms. 'Ah! said he the elegance, the enbonpoint, the elasticity of the figure was unequalled. I know, prejudiced white people do not like the African style of beauty; but to see the original of this picture would I am sure disarm all prejudice. Then there is no complexion like the African for setting off with jewelry with effect Thus he proceeded in most eloquent strains, wh Thus he proceeded in most eloquent strains, which perhaps in poetry might run thus:

'That chon skin, with crimson seen beneath, Those killing eyes, and charming snow white te Such rich, soft lips, that princely beauty had, She might, I'm sure, make any man run mad.'

She might, I'm sure, make any man run mad."

The old man, however, did not think so favorably of black men, but wished very much to obtain white husbands for his daughters. He has indeed offered \$20,000 worth of property, and thirty or forty negroes, to any decent white man who will marry either of his daughters, and treat her well. But none have seemed to appreciate the tripple prize, and the old man still remains the only white man on the ground. What could have turned the man on the ground. What could have turned the mind of Mr. K. to such tastes and associates, the wise man on the ground. What could have turned the mind of Mr. K. to such tastes and associates, the wise lones may surmise; yet true it is—though a white human being—with many white relations—and rich withal—he lives just as has been described, from choice. Surely there is no accounting for taste.—

Notes of a traveller in Florida.

The Indians at Marshpee have built and launched a sloop, intended for a packet and wood coaster between Marshpee and Nantucket. The timber of which she is built grew upon the Indian plantation. Capt. Solomon Attaquin, a native, is to be her commander.

PERILS OF THE DEEP.

The following is an extract of a letter from Cap-tain Geo. H. Jennings, of the ship Susan, which left this port about the 20th July last, for Rio de Janeiro .- New- York Star.

'Ship Susan, St. Thomas, Sept. 3, 1837.

Dear Sir—With deep regret I inform you of my having been dismasted, on the 21st ult. at midnight, in lat. 21, lon. 51, in one of the most terrific hurricanes that has ever been witnessed in these region For the first six hours, we scudded under bare poles at the rate of ten knots. At 9 P. M. the wind suddenly moderated with a sea in dreadful commo-

ter, threw the ship up in the wind, when all three topmasts blew over the side, all sails being furled at the time. The mainsail had now blown loose from the yard, and the ship was making a sternboard at the rate of 4 or 5 knots, the sea bailing in, over time worked all night, after having labored hard all day—that he has often fell asleep over his work, through excessive weariness and fatigue—that his health at length became seriously affected, and he began to feel, before he had reached his prime, that weather lanyards, when the main-mast and mizen-weather lanyards, and the ship was making a sternhourd at the rate of 4 or 5 knots, the sea bailing in, over the stern and she apparently going down stern for more than the stern and she apparently going down stern began to feel, before he had reached his prime, that mast both went over the side, and in less than ten

minutes we completely cleared the wreck.

We now succeeded in getting the ship before and hold on to the ring-bolts as the only means of safety left! On the following day the gale abated, rigged jury-masts, got up our spare sails, and ren into St. Thomas harbor. During the last four days, six other vessels have arrived here dismasted.—Out

## A PROCLAMATION

For a day of Public Thanksgiving and Prayer. WHEREAS, through the good Providence of our kindly to him, and encouraged him to proceed in his work, and promised him more liberty in holding meetings than he had heretofore granted him.

Light Process of the Council appointed THURS-DAY, the thirtieth day of November, to be observed for that purpose: and the good People of the Council appointed THURS-DAY, the thirtieth day of November, to be observed for that purpose: and the good People of the Council appointed THURS-DAY, the thirtieth day of November, to be observed for that purpose: and the good People of the Council appointed THURS-DAY, the thirtieth day of November, to be observed for the council appointed THURS-DAY, the thirtieth day of November, to be observed for the Council appointed THURS-DAY, the thirtieth day of November, to be observed for the Council appointed THURS-DAY, the thirtieth day of November, to be observed for the Council appointed THURS-DAY, the thirtieth day of November, to be observed for the Council appointed THURS-DAY, the thirtieth day of November, to be observed for the Council appointed THURS-DAY, the thirtieth day of November, to be observed for the Council appointed THURS-DAY, the thirtieth day of November, to be observed for the Council appointed THURS-DAY, the thirtieth day of November, to be observed for the Council appointed THURS-DAY, the thirtieth day of November, to be observed for the Council appointed THURS-DAY, the thirtieth day of November appointed THURS-DAY monwealth, of all religious denominations, are invi-ted to assemble on that day in their usual places of worship, and unite in appropriate exercises of gratitude to Almighty God, for the mercies they have

enjoyed as individuals and as a community.

The year, which is now drawing towards a close, ada he raised \$200 more. The remainder he has been one, in some respects, of general embar-succeeded in obtaining by his visit at the North. grateful that the substantial elements of our prosperity are unimpaired; and that the welfare and ppiness of the people are the natural effects of e system under which we live, while the present suffering is produced only by its temporary de-rangement. We ought, therefore, with our prayers to heaven for relief, to join our heartiest thanks for the numberless blessings, of which we remain in the undisturbed possession.

inestimable social privileges, unknown to the greater part of mankind; -- for the increasing progress of improvement in the useful arts of life; -- for the died at Cincinnati, soon after he obtained her freedom.

About a year since, he injured his left hand while engaged in teaming, by the falling of a heavy box, to such an extent, as to render him unable to do any labor which requires the use of both hands.

He says he now feels like a new man; he is rejeved of that anyiety which constantly necessed unout Lord and Saviour Jesus Christ.

Let our thanksgivings for all these mercies be rendered still more earnest, by a sentiment of deep contrition for our unworthiness as individuals, and as a people; and let our prayers for the continuance of our own blessings, be accompanied with affechave been so generously manifested toward him. His earnest prayer is, that God may abundantly bless and reward them, both in time and eternity. the means of improvement,—may be every where extended to the benighted and oppressed;—that the voice of Truth and Humanity may be uttered with increasing power :-- that a divine blessing may crown every good cause;—and especially that self-ishness and corruption may be more and more sub-

was a favorite friend, he insisted upon a visit, and urged that the party should at least take a breakfast with him. The invalid had heard much, to excite of sincere feeling,—a season for kind social sentihis curiosity about this Mr. K. and was at once inclined to accept the invitation. Mr. P. accordingly consented. 'Now,' said Mr. P. to the invalid, 'now table remembrance of the poor, to whom every haryou have a chance of seeing something new under the sun. The plantation of this old fellow in the whose wants are designed by Providence to call

> GIVEN in the Council Chamber at Boston, this second day of October, in the year of our Lord one thousand eight hundred and thirtyseven, and in the sixty-second year of the Independence of these United States.

EDWARD EVERETT. By His Excellency the Governor, with the ad-ice and consent of the Council.

JOHN P. BIGELOW, Secretary. God save the Commonwealth of Massachusetts!

MARINE COURT, Oct. 4.

# POLICE OFFICE-Oct. 2.

Cruelty .- A remarkably decent looking co woman yesterday morning brought to the Police Office a colored child, about seven years old, whom she met at a late hour the night before, crying in the streets, from the effects of a most inhuman beating given it, as it said, by its step father, whose name is James Lopez. The child's back presented a most horrid spectacle, every inch of it, from the shoulders to the hips, being gashed and raw from the cuts of a cow-hide. Mr. Lowndes sent the child to the Alms House, and shortly after the ruf-

TREATY WITH THE SIGUX.—The Secretary of War has concluded a treaty with the Sigux delegation of Indians, at Washington, for the sale of their lands east of the Mississippi. The following extract from a letter in the Baltimore Transcript, gives an idea of the ceremony:

One of Monster.—Such is Pedro Blanco, a Spaniard, who has established himself at Gailinas, a little north of Monrovia, as a slaver. A number of the Liberia Herald recently received, states that this man has within the last six months exported Etont-REN BUNDRED slaves.

Dr. Hall, late Colonial Agent, now in this town, informs as that he recently saw Blanco at his established himself at Gailinas, a little north of Monrovia, as a slaver. A number of the Liberia Herald recently received, states that this man has within the last six months exported Etont-REN BUNDRED slaves.

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Dr. Hall, late Colonial Agent, now in this town, informs as the properties of the colonial Agent, now in this town, informs as the colonial Agent, now in this town, informs as the colonial Agent, now in this town, informs as the colonial Agent, now in this town, informs as the colonial Agent, now in this town, informs as the colonial Agent, now in this town, informs as the colonial Agent, now in this town, informs as the colonial Agent, now in this town, informs as the colonial Agent, now in this town, informs as the colonial Agent, now in this colonial Agent, now in the colonial Agent, n

in evident disrelish for the deed. They seemed to shrink from seeing it in black and white, as if their tuture destiny as a last disappearing race was revealed to their minds as they were about to yield up a portion of their hunting grounds. After whispering tegether, an old chief addressed them with the terror change needless their terror change needless to their last terror change and it now flows in a minimum to the purpose of producing an immense mill power, is so far completed, that the passage of the water last hear closed and it now flows in a minimum to the complete terror to the purpose of producing an immense mill power, is so far completed, that the passage of the water last hear closed and it now flows in a minimum to the height of fines in the height of that strang chaunt peculiar to their language, and it struck every mind as being luden with sadness at their hard necessity to sell their land. Several of their hard necessity to sent their tank.

them addressed Mr. Poinsett very energetically, tight that a person could walk across the channel, tight that a person could walk across the channel, below the Dam. The basis above the Dam is so ed them to part with the land where their fathers had hunted; after some hours passed in con-sultation, they stood round Mr. Poinsett and sign-Sam gives \$1,000,000, is worth twelve times that rears to the amount of fifteen thousand dollars.

## GRADUALISM !

The 'Tail.'—Boerne, a celebrated German Author, who died a few months ago at Paris, once being in a society where the merits of a gradual re-form were spoken of, related when he was asked his opinion on the subject, the following story:—

Somebody lately presented me with a young g, which I gave to my servant, ordering him to cut off his tail, and to nurse it well. At the end of do it; if wrong, I will not; but nover let me hear a fortnight, my next door neighbor came and conthe word expedient. This is noble!—English pajured me, for God's sake, to turn out my dog, which per, was continually whining and howling. I went for the first time to look after my dog. 'Is the poor creature sick?'-asked I of my servant, ' or do not well treat it? '- 'The thing is very poorly,' answered he, 'though I take great care of it; and thinking the little thing too weak to bear the operation which you commanded me, of chopping off the whole tail at once, I have even had the precaution of only chopping off a little bit of its tail from time to time as he could bear it.'

FRIDAY, Sept. 29, 1837.

Mr. Potts, of Pennsylvania, presented the memo rial of 118 citizens of Chester county in that State, against the annexation of Texas to the United States; and two memorials from citizens of the same county, praying for the abolition of slavery and the slave trade in the District of Columbia. Messrs. Sergeant, Fry, and Toland, of the same

tate, presented one memorial each from citizens in heir respective districts, against the annexation of Texas to the United States.

Messrs. Sheplor, Allen, and Leadbetter, of Ohio, Rariden, of Indiana, and Crary of Michigan, each presented one petition to the same effect.

SECTABIANISM .- There is no feature of sectarianis: that comports and harmonizes with Christianity.—The spirit of religion suffereth long, and s kind. The spirit of sectarianism is harsh, de-nunciatory, impatient, unkind. The spirit of Christanity is not puffed up, vaunting not itself. Sectarianism is haughty, arrogant, self-conceited, ostentatious. Christianity is pure, holy, angelic. Sectarianism is earthly, sensual, devilish. Christianity is peaceable, gentle, easy to be entreated. Sectarianism is clamorous, belligerent, contentious, overbearing, contumacious. Christianity is full of mercy and good fruits. Sectarianism is full of envy, hatred, malevolence, and every evil work. Christianity is impartial, seeketh not its own. Sectarianism is partial and supremely selfish. Christianity receiveth all whom Christ receives. Sectarianism rejects all whom Christ receives, unless they bear the application of its own test. Is ot sectarianism at war with the genius of Christ As a matter of convenience, and not of speculation, itanity? And if so, is it not incompatible with a profession of godliness? A person who assumes the badge of discipleship professes to possess the traits of Christian character that have been exhibited, and if he possess the opposite traits, is he not inconsistent with his profession? Can there be any kind of consistency or compatibility between a profession of godliness and sectarianism? If godliness and sectarianism may be compatible. But if they are inconsistent, then a profession of godliness and sectarianism may be compatible. But if they are inconsistent, item. patible. But if they are irreconcilably different, and forever antagonistic, then a profession of godness and sectarianism are incompatible.

There are probably few words in the English language more misused than the word respectable. Wealth is so often thought to be the main constituent of respectability, than when an exception is designed to be understood, it must be distinctly exreased. The universal newspaper phrase, in such cases, is, 'Poor, but respectable,' as if the fact of poverty were prima facte evidence against respectability. No one who has known the poor intimately, can for a moment assent to such a heresy. There is no class of society in our country, where all the virtues which confer a just claim to respect, more generally abound, than among the poor.—While the idleness, or vice, which produces far the larger proportion of squalid misery which should receive no tolerance, all honor sh ry which exists paid to the virtue which shines out amidst the pres sure and temptations of poverty.

Statistics of Colored Persons in Philadelphia.—In a recent publication from the Moral Reform Soci-ety of Colored Persons, it is stated that their numer in the city and county is about twenty-live the nd—the real estate owned by them, on which t pay taxes, is valued at eight hundred and fifty thous-and dollars—that they have fifteen churches and thirty-four clergymen of different sects—twenty-one schools—seventeen Sunday schools, with one hundred and twenty-five teachers—sixty-four benevo-lent societies for the relief of members in sickness, &c.—four temperance societies, &c. [ Worse off than the slaves '!!]

Abuse of a Seaman .- Samuel R. T. Adams tain of the ship Austerlitz, has been held to bail by the United States Court at New York, to answer o the charge of mal-treating a man named Collins, who had been cook on board the vessel. As set forth in the complaint, while the ship was aground at Key West, the captain lashed an iron pin in the mouth of Collins as a gag, and then had him hoisted up to the rigging and had 250 lashes inflicted on him, for no other reason than that Collins had not prepared the captain's coffee to his liking.

SANUEL HOUSTON has been convicted in the Hampshire (Va.) County Court of assisting three slaves to run, away, and has been fined, on three indictments, the gross sum of \$2,450, with damages and costs, and six months imprisonment.

The Chelers provailed to some extant both at Boston Sept. 15th, 1837.

The Cholera prevailed to some extent both at Marseilles and Berlin. At Naples, Malta, and Pa-Markelles and Berlin. At Naples, Matta, and Palermo, it had very much abated; but was raging in the interior of Sicily. The whole number of cases at Naples, was 21,456; deaths, 13,573. At Palermo, out of 180,000 inhabitants, 27,600 died in 25 House, at No. 19 West Broadway, where he will be

days, and 1780 in one day.

From the 17th to the 21st September, there arrived at New Orleans eight thousand seven hundred and fifty seven barrels of flour.

Flour at Cincinnati, Sent. 23rd, was 2540 peacht. Flour at Cincinnati, Sept. 23rd, was \$5,40 per bbl.

ould be more striking than the scene presented as each plumed and painted savage rose like an apparition upon the stage, and after saluting Mr. Poinsett, and the Indian agent, strode mejestically this seat. It was quite melo-dramatic. Mr. Poinsett who takes a whiff of the pipe that opens the talk like an amateur, commenced the discussion by asking if they were ready to sign the treaty. They said yes, but poor fellows they held back for hours in evident disrelish for the deed. They seemed to dollars.—[Vt. Chronicle.]

The bold enterprise of damming the waters of the form sheet over the top of the dam, six hundred feet in breadth, presenting a beautiful object to the eye After the Dam was closed, it was found to be so large, that it was five days in filling.

The Editor of the Boston Trumpet and Maga-It is said this land for which Uncle | zine says, the subscribers to that paper are in ar-The publishers of newspapers meet with more difficulty in collecting their dues, than any others.— Men prompt in all other dealings, omit to pay for

> A Noble Sentiment .- A measure of some political importance was suggested to her Majesty as very expedient at the present moment. 'Tell me, was her answer, with some little indignation whether it be right or wrong; if it be right, I will

Quick Travelling.—A young gentleman by the name of Asa W. Cole, of Biddeford, left Saco this morning at 5 o'clock on foot, and reached this city at 10 minutes past 7. The distance is fifteen miles

—Portland Advertiser.

THE Subscriber respectfully informs the citizens of Portland and its vicinity, that he continues to facture TRUSSES OF EVERY DESCRIP TION, at his residence, at the old stand, opposite 264, No. 305 Washington Street, Boston, entrance in Temple Avenue, up stairs. All individuals can see him at any time, at the above place.

Having had eighteen years experience, in which he has afforded relief to about 1500, for the last

FRIDAY, Sept. 29, 1837.

Petitions on Texas and the Abolition of Stavery.
Mr. Adams, of Massachusetts, presented at the last session of Congress, but arriving too late for such a disposition of them, praying the reversal of the order of the house in regard to the disposal of certain memorials.

Mr. Borden, of the same State, presented three remonstrances against the annexation of Texas to the United States, and two memorials against the existence of slavery in the District of Columbia.
Mr. Tillinghast, of Rhode Island, presented two Mr. Tillinghast, of Rhode Island, presented two estitions against the annexation of Texas to the individual relief, who may be disposed to call on

> tion of different individuals calling at the same time, and has every facility for fitting these impor

tant articles.

(Figure 2) The public are cautioned against the many quacks, who promise what they cannot perform.

Having worn the different kinds of Trusses, more or less, that have been offered to the public for the twenty years past, from different patent manufacto-ries, he is now able to decide, after examining the rupture, what sort of Truss is best to adapt to all the different cases that occur, and he has on hand as good Trusses, and will furnish any kind of Truss as cheap, as can be had elsewhere. Any person that purchases a Truss at this establishment, if it does not suit, can exchange until they are well suit ed without extra charge.

J. F. F. manufactures as many as twenty differ-

ent kinds of Trusses, among which are all the dif-ferent kinds similar to those that the late Mr. John Beath of this city formerly made, together with the Patent Elastic Spring Truss, with spring pads; Trusses without steel springs (these give relief in all cases of rupture, and in a large portion produce a perfect cure—they can be worn day and night;) a perfect curc—they can be worn day and night;) improved Hinge and Pivot Truss; Umbilical Spring Trusses made in four different ways; Trusses with ball and socket joints; Trusses for Prolapus Aui, by wearing which, persons troubled with a decant of Is pessaries have failed. Suspensory Trusses, Knee Cops, and Back Boards are always kept on hand can exchange for any of them: Dr. Hull's : Read's Spiral Truss; Rundell's do.; Farr's do.; Salmon's Ball and Socket; Sherman's Patent; French do.; Marsh's Improved Truss; Bateman's do.; Shaker's Rocking Trusses; Heintzleman's India Rubber Pad, made in Philadelphia; Ivory turned Pad Trusses; Stone's do, double and single; also Trusses for children, of all sizes.

The subscriber makes and keeps on hand, Steeled Shoes, for deformed and crooked feet, and is do-ing this every week for children and infants in this city, and from out of the city. Specimens of his workmanship may be seen at the Manufactory. He likewise informs individuals, he will not make

their complaints known to any one, except when he is permitted to refer to them—it being a misfortune and young persons do not want their cases known.

Any kind of Trusses repaired at short notice, and nade as good as when new.

Ladics wishing for any of these instruments will be waited upon by Mrs. Foster at their houses JAMES FREDERICK FOSTER. Boston, Sept. 1st, 1837.

DISSOLUTION OF COPARTNERSHIP. THE Copartnership heretofore existing under the name of N. P. Ford, and Co. is this day ssolved by mutual consent.

N. P. FORD, E. G. FORD. Abington, Sept. 21, 1837.

N. B. All accounts of the firm will be adjusted by N. P. Ford, who continues business at his dwelling house. The former friends of the firm are respectfully requested to continue their patronage.

### AMERICAN ANTI-SLAVERY ALMANAC FOR 1838 N. SOUTHARD, Editor.

NOW ready for delivery in any quantity. Or ders solicited from any part of the United States, and promptly answered by ISAAC KNAPP, 25 Cornhill. ound the Price—\$30,00 per 1000—\$3,50 per 100— 50 cents per dozen. No deviation from these pri-

Orders for the Almanac should be forwarded as

Boston Sept. 15th, 1837.

Arrived by the Canal during the week, 1590.

A total eclipse of the moon, visible, wholly or in part, throughout the United States, will take place on Friday, the 13th inst. At Boston, the moon will rise eclipsed at 5h. 17m. P. M.

The new Crop.—The Mechanic and Farmer states that eleven thousand bushels of new wheat has been ground this season at one mill in the village of Dover, Penobscot county, Maine.

BOARDING.

BOARDING.

Bridge Court, George st. where she is ready to accommodate genteel persons with Board on reasonable terms. Inquire at J. W. Lewis's Black-smith shop, No. 70, Cambridge st. or at the Anti-Slavery Rooms, No. 25 Cornhill.

PROSPECTUS

# THE RIGHTS OF MAN.

THIS paper will be published every w Leity of Boston, under the direction of ser gentlemen. Its columns will be mainly devou the publication of facts and arguments relating Slavery in the United States, and to the com-now in operation for its abolition; and a free full discussion of the moral, political and legal tions growing out of it.

A free press unshackled by Party or

fluences is especially needed at the in Maine. A large and rapidly increa of her citizens have been stigmatized ries and fanatics, and no suitable opport fence has been afforded them. The which they hold dear have been denied; resented; the measures which they have be their duty to pursue have been made to sion alike of legislative and ecclesiastical The essential rights of the free England, have been assailed. The spine ern Slavery is extending itself North Eastward. The Right of Petition-the Free Discussion—the Right of pea-ling, have all been called in question would not abandon them forever, the pritime to set up the standard of defence nanfully around it.

The great crisis in the political destiny of Union has well nigh come. In the elegense guage of a profound and far-sighted s Join Quincy Adams, the conflict of in principles, involved in the jarring el Freedom and Slavery, implanted in the noral, intellectual nature of our in coming to an issue, and must com coming to an issue, and must control the not merely of this in and of man upon this planet. The a Slavery in the District of Columbia is of water to the ocean—but a mite in aboring with the freedom of man.' interest in this mighty struggle? Is her ear ed to the sighing of the prisoner? Has sheart to feel for the woes and wrongs of mill Is she prepared to lay the rights of her own zens on the Altar of Slavery, and be hersel. ewer of wood and the drawer of water for

The Rights of Man will advocate the freed. Speech and Press, and the right of Petition and North, as well as the claims of the slave to me DIATE EMANCIPATION. Its object will be bed out, concentrate, and augment the abolition of the State, to furnish a medium for the p tion of accounts of the formation of new sec and of the movements of those already in exist and to correct the misrepresentations and repe attacks of the opponents of Emancipation. A same time it will be the aim of its editor to furthe important news of the day, and to make valuable and interesting periodical to all

the community.

The paper will be published every Tuesd \$2 in advance, or \$2,50 at the end of the y We shall endeavor to send our first number this brief exposition of our principles and some advocate of the 'Rights of Man' in town in our state, and trust he will evince hi terest in the cause by earnest endeavors to pro and forward us the money of subscribers.

All subscriptions and communications may

forwarded to James M. Dodge of Portland, agfor the Publishers; or may be left at the sto Geo, Ropes No. 51 Middle street, Pertland. The individuals to whom this number is will be considered subscribers, unless they cate otherwise by returning the paper with names on the Margin. Sept.

MARLBORO' HOTEL THE subscriber would give notice that he taken the MARLBORO' HOTEL, and she ready July 4th, to see his friends. The house been thoroughly repaired, enlarged, and a painted and papered. The furniture and bed are new, and the accommodations in every res are believed to be equal to any other Hotel in

city. No pains will be spared to furnish the twith every variety the market affords. Efforts be made to furnish the table with the products of tabor, and provision will also be made for thespreser vegetable diet. Religious worship w regularly maintained every day, and as far as sible to prevent, no company will be received bills settled on the Sabbath. No smoking also The Hotel will be kept entirely on the Temper principles, and while not a particle of intoxic iquor will be sold or used, it will be a quiet for gentlemen travelling with their families, as we as for others. There are several suits of roof for the accommodation of small families as pen

nent boarders. Application for permanent box will be received at the Hotel every day. June 30. N. ROGERS. APPEAL OF CLERICAL ABOLITIONISTS ON Anti-Slavery Measures, &c. &c. Just pullished by ISAAC KNAPP, 25 Cornhill pamphlet form. Appeal of Clerical Abolitionist Anti-Slavery Measures-Reply by Editor Pro of the Liberator-Mr. Garrison's Reply-Reply the Appeal by Rev. A. A. Pheips-Appeal of A Mass. Price 10 cts. single, 75 cts. per doz.

The Subscriber has this day assigned Mr John Williams all his property for the be of all his creditors, by an indenture of this dat ursuance of an act entitled, 'an act to regula assignment and distribution of the solvent Debtors, passed April 15th, 1836 copy of the assignment may be found at No17, by St. where creditors are invited to call and their names.

CHARLES PATTE CHARLES PATTEN Beston, Aug. 29, 1837.

# YOUTH'S CABINET,

A NEW PAPER FOR CHILDREN. DEVOTED TO LIBERTY, PEACE, TEMPERANCE, PURITY TRUTH. NATHANIEL SOUTHARD, EDITOR EACH NUMBER CONTAINS A HANDSOME ENGRAVING

TERMS.

The Youth's Cariner is published every Fidulation, 25, Cornhill, Boston.

\$1 per annum, in advance. 6 copies for \$5.
\$1,25 if not paid before the publication of the \$40. amber. \$1,50 if not paid within the year. \*\* All agents for Anti-Slavery or Temperance lications are authorized to act as agents for the Ca

It is the design of this paper to please the fauct, selighten the understanding, and improve the heart-plead its readers to the Revealed Will of our hearest lead its readers to the Revealed Will of our hearest lead its readers to the Revealed Will of our hearest lead its readers to the Revealed Will of our hearest lead to the interest lead to the supply of the state out to children the "narrow way" which will lead them unharmed, through hife's toilsome journey, to a heaven home. It is devoted to the interests of no set or part in the great family of Christ's followers.

As its object is the promotion of useful intelligent, pure morality, and undefiled religion, it will steadly oppose slavery, intemperance, war, and every thing wise contrary to the glory of God, peace on earth, and god will to men.

The paper is made up of a variety of short article, arranged under some of the following heads:—The Feature Gallery: The Young Philosopher: Selections: Anti-Stavery; Peace and War; Temperance; Mersil Religious; Sabbath Seloole; The Leght-House; March History; Miscellany; Obituary; Padry, de, de, VOICE OF THE PRESS.

VOICE OF THE PRESS. From the many favorable notices received, the following are selected.

It is a Cabinet of many valuable treasures, which admirably calculated to enrich the youthful mind-hope it will be extensively patronized.

Sabbath School Advanta

We have perused the first number, and have found very exalted opinion of its contents. We wish it slid dant success.

We consider it worthy of the patronage of Christis parents. We have no doubt the editor is well prepart for his work, and heartily wish him a success equit the benevolence of spirit which he evinces.

Eastern Baptid.

Its editor, by his uncommon tact, industriaste, and thorough-going principles, is admirated to conduct such a paper,—a paper which needed, and cannot fail to be highly beneficial.

YOUTH'S CARINET. This is the title of a sper, filled entirely with excellent and very useful matter for young people, edited by Mr. S. Southis city. We believe him to he better calculated business he has undertaken than any other man better the control of the c

It appears well adapted to the object contemplate publication. It is precisely such a paper as is wanted. We cally recommend it to the public patronage, and wanted success.

Among the numerous new periodicals starting up these times, no one has fallen upon our table which can more heartily recommend to the place designed it to occupy, than this.

AT 3 WM. LL

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REFU the good Sta themselves brethren of speak out, at swallowed' abolitionism enness of the them who . ! has had the emedy is w folly to liker to leading at recommend eous' laugu rate men-ste sectarian fir and the hype the subject we trust tha face, that hi

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